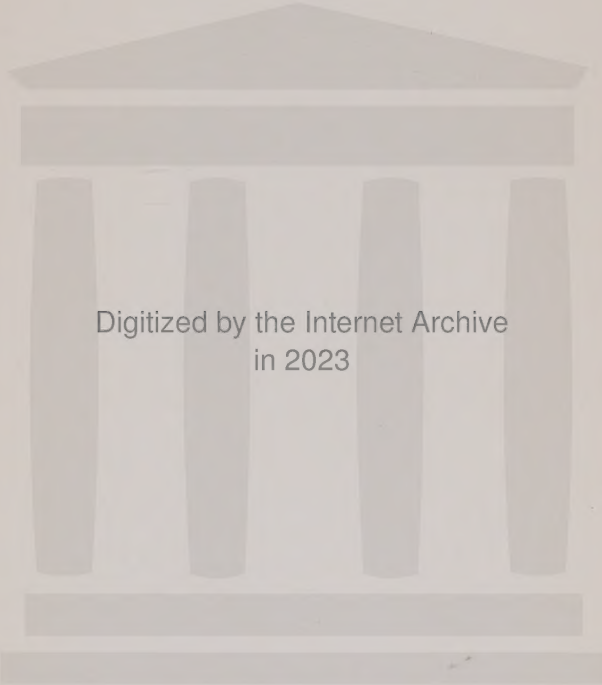


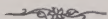
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Into All the World



The Story of Lutheran Foreign Missions

Especially Prepared for Mission-Study Classes

By W. G. POLACK

Concordia Seminary, St. Louis



ST. LOUIS, MO.
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1930

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The Church

When was the Church born?
The Church was born on Christmas morn;
The shepherds were her members then,
Who heard the song "Good will to men"
And ran in haste their praise to bring,
In that dark stable worshiping —
The humblest place on all the earth!
So lowly was the Church's birth,
And lowly she should be!

How did the Church grow?
The Church must grow — He loved her so!
From that great day of cloven flame,
Adown the ages as she came,
With many a failure, many a fall,
He loved and saved her from them all,
And kept her growing, made her great —
So lofty is the Church's fate,
And lofty she should be!

When will the Church die?
She cannot die! Her destiny
Sweeps down the future to the day
When heaven and earth shall pass away;
She, resting on His changeless Word,
Shall live forever with her Lord,
Made perfect, pure, His spotless bride —
Such faith is hers, such hope and pride,
And faithful she should be!

What is the Church to me?
The Church to me my joy shall be —
A house to build, a name to bear,
A fellowship both strong and fair,
An influence to spread abroad
That men may know the Son of God.
Such offering to Him I bring,
Who is the Church's Lord and King
And Savior unto me!

MARGARET R. SEEBACH.

By permission.

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Introduction.

The word *missions* is derived from a Latin word meaning "to send." A missionary is *one who is sent*. Our Lord told His disciples: "As My Father hath sent Me, even so send I you," John 20, 21.

Jesus Christ, sent by the Father to redeem the world, is the great Master Missionary. As our Prophet, Priest, and King He once performed the blessed work of salvation, without which the world would never have had a Christian missionary nor Christian missions. As the Head of the Church, to whom all power had been given in heaven and on earth, the Lord sent out His apostles. They were to be His messengers. They became the first and foremost missionaries of the Christian Church.

The Great Commission of the Savior indicates the exalted purpose of the mission-work which the apostles were to perform under His divine direction. "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you," Matt. 28, 19. 20. They were sent to preach the Gospel to a sinful world, to evangelize, to make disciples of, all creatures.

The apostles did a great work, but they did not complete the task. Other Christians who came after them continued the work of teaching and preaching the Word of Salvation. The account of all that has been done to evangelize the world since the Great Commission was given we call the history of Christian missions.

It is a long story, but as yet an unfinished one. It will not be concluded until the last day, when our Lord returns. The Church of to-day is also engaged in this work, and every Christian bears a part of the responsibility.

We Christians of the twentieth century who are active in the work and support of missions are simply following in the footsteps of our brothers and sisters of former days. Should we not be interested in knowing what they did, where they worked, how they fared, what opposition they encountered, what failures they suffered, and what successes they enjoyed?

The story of the Church's missionary endeavor of the past is a glorious one. What will future generations say of the chapter which is being written by the Church of to-day? also by us? Will not our success or failure, next to the blessings of God, depend to some extent on what we have learned and profited from the experience of bygone ages? If we therefore delve into the past in order to learn and to improve in our own effectiveness, the history of those other days will become doubly interesting.

Our story, however, is not intended to include a detailed account of all the missions of the Christian Church during the nineteen centuries of our Christian era. That would indeed make a long and interesting narrative. We shall confine ourselves particularly to the Foreign Mission work of our own Lutheran Church, covering about the space of four hundred years.

For the sake of completeness we shall nevertheless, after a short opening chapter on the Biblical background of missions, sketch briefly the missionary work of the fifteen centuries before the Reformation of Martin Luther.

QUESTIONS.

1. What is the meaning of the word *missionary*?
2. Who is the Great Master Missionary?
3. Who were the first and foremost missionaries of the Christian Church?
4. What is the Great Commission of our Lord?
5. What was the duty of the first missionaries according to this command?
6. Is the work of missions finished?
7. Why should we study the history of missions?

CHAPTER ONE.

The Biblical Basis for Mission-Work.

The missionary work of the Christian Church began with the coming of Christ, the time of the New Dispensation, and more particularly with the Day of Pentecost and its outpouring of the Holy Spirit. The New Testament therefore contains a wealth of texts referring to the obligation and purpose of Christian missions. That does not mean, however, that the Old Testament is silent on this subject. The contrary, rather, is true. For as the Old Testament foreshadowed the coming of the world's Redeemer, so it also indicated in various ways the growth and glory of His Church.

As we turn the pages of the Old Testament, we find that it contains what has been aptly called "vital roots of missionary thoughts." In the "first Gospel": "I will put enmity between thee and the woman and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise His heel," Gen. 3, 15, we have the *germ* of the missionary idea. Adam and Eve, as the parents of the whole human race, received the promise of a Savior for all men. The supposition that the Promised One was to redeem only a part, one race or family, out of the mass of humanity, was excluded at the outset. In the Abrahamic covenant, although the "father of the faithful" was chosen with his family as the special recipient of God's love, all men were included in the promise: "In thy seed shall all the nations of the earth be blessed," Gen. 22, 18. The fact that Gentile women, such as Tamar (Gen. 38, 6), Rahab (Josh. 2, 1—24; 6, 22—25; Matt. 1, 5), and Ruth (Ruth 1—4; Matt. 1, 5), became ancestresses of Christ according to the flesh proved that the Messianic blessings were not intended for the Jews only, but also for the heathen.

Many passages can be quoted from the Old Testament to bear out these early indications of the *world-wide scope of missions*. For example: "Sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless His name; show forth His salvation from day to day. Declare His glory among the heathen, His wonders among all people. For the Lord is great and greatly to be praised; He is to be feared above all gods. For all the gods of the nations are idols, but the Lord made the heavens. Honor and majesty are before Him; strength and beauty are in His sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name; bring an offering and come into his courts. O worship the Lord in the beauty of holiness; fear before Him, all the earth. Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved," Ps. 96, 1—10. "For from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; and in every place, incense shall be offered unto My name and a pure offering; for My name shall be great among the heathen, saith the Lord of hosts," Mal. 1, 11. These missionary prophecies and promises assured the children of God in the Old Dispensation of missionary enterprise and world-wide extension at some future time and in some remarkable manner.

Moreover, to the missionary promises were added indications of its realization, for instance, in Is. 54, 2, 3: "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited." In this text the duty of missions is expressly

stated, and a vision is given, as it were, of the glorious realization. Note also Hab. 2, 14: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Find the missionary ideas in the following passages: Ps. 9, 11; 18, 49; 57, 9; 96, 3. 10; Is. 2, 3; 11, 10; 12, 4; Jer. 16, 19.

In that section of the prophecy of Isaiah (chapters 40 to 66) which sets forth the mission, the suffering and death, and the ultimate triumph of the Messiah so wonderfully that it has been called "the Gospel before the Gospel," we have precious missionary references. For instance, in chapter 49, 6 we read the promise: "I will also give Thee for a Light to the Gentiles." The aged Simeon in the Temple applied these words to the Christ-child in his arms when he spoke of Him as "a Light to lighten the Gentiles," Luke 2, 32. And Paul and Barnabas at Antioch in Pisidia referred to them as a command to turn from the unbelieving Jews to the heathen: "For so hath the Lord commanded us, saying: I have set Thee to be a Light of the Gentiles that thou shouldest be for salvation unto the ends of the earth," Acts 13, 44 ff.

In the New Testament, of course, we have a *fuller* revelation of that which is enfolded in the Old, also as regards the missionary idea.¹⁾

The New Testament is in fact "a missionary treasure-house of inexhaustible wealth." We can trace the missionary thoughts in the words of Christ from the beginning of His earthly ministry until its close on Mount Olivet, where He stretched forth His pierced hands in blessing upon His chosen disciples, and in them upon the whole Church, giving to them and to the Church of all time, until His return, this wonderful commission:—

"All power is given unto *Me* in heaven and on earth.

1) Compare *Mission Studies*, by Edward Pfeiffer, D. D.

Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.

“And, lo, I am with you alway, even unto the end of the world,” Matt. 28, 18—20.

In the beginning of His earthly ministry we see how the Lord prepares for the future of this great enterprise. He gathers around Himself a group of disciples. Then He puts them through a three-year seminary course. He Himself is their Teacher and Leader. By word, deed, example, warning, and exhortation He prepares them for the work of missions. By such parables as that of the vineyard (Matt. 21, 28) He teaches them to go into the work willingly; in the parable of the fig-tree (Luke 13, 6—9) He warns against neglect and unfaithfulness, and the like.

Long before He gave the Great Commission, He impressed upon His followers the important truth that the Gospel should be preached to the Gentiles, while many of the Jews, who prided themselves on being the children of Abraham, would be rejected on account of their unbelief and apostasy. For example, in connection with the healing of the centurion's servant at Capernaum, contrasting the centurion's great faith with the prevailing unbelief in Israel, He said: “Many shall come from the East and West and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the Kingdom shall be cast out into outer darkness,” Matt. 8, 11 ff. To the chief priests and elders in the Temple, where He was teaching, He said: “The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof,” Matt. 21, 43.

Then He also showed how His own suffering and death

would link up with the mission-plan. To the Greeks who had come to the feast at Jerusalem and who through Philip had requested to see the Lord, He said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," John 12, 24. "And I, if I be lifted up from the earth, will draw *all* men unto Me," John 12, 32.

The completion of His great sacrifice for the propitiation of the sins of the whole world was necessary, otherwise there would have been no Gospel to preach, no good news to tell. But with God reconciled through the Cross, the proclamation could follow, the "drawing" of all men to Christ could begin. All things were now ready! The way had been paved, the world's sin had been borne, the foes of man had been vanquished. The divine plan of missions had been presented and developed, the apostles and missionaries had been prepared; now the Great Commission was in place, timely, and ready to be carried out. So just before the Lord returned to His Father to take part in the rule and government of the world also according to His human nature, He gathered His apostles and gave them that command which has been the impelling motive of all mission-endeavor for Christ in the last nineteen centuries:

"Go ye into all the world and preach the Gospel to every creature."

This Great Commission appears *five times* in the sacred records, though not always in the same form and in the same connections and relations. It was spoken to the disciples in Jerusalem on the evening of the first glorious Easter Day and repeated and reaffirmed on the mountain in Galilee and on Mount Olivet, just previous to the Ascension. It is both interesting and profitable to make a careful study of each one of these records, to compare and combine them.

Three of the evangelists incorporate the words in their account of the memorable scene in Jerusalem in the evening of the day of Christ's resurrection, when, the doors being shut where the disciples were assembled for fear of the Jews, the risen, glorified Redeemer appeared in the midst of them with the word of greeting and benediction: "Peace be unto you!"

Mark has recorded the words of command in this form: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark 16, 15. 16.

According to *Luke's* account the two disciples had returned from Emmaus and "found the eleven gathered together and them that were with them." While they were rehearsing the wonderful experiences of the day, the Lord appeared among them with His words of peace. The thoughts included in the missionary command are given in this amplified form: "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem; and ye are witnesses of these things," Luke 24, 46—48.

John has given us this illuminating record of the Lord's words: "Peace be unto you! As My Father hath sent Me, even so send I you. And when He had said this, He breathed on them and saith unto them, Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained," John 20, 21—23.

The essential features of the Great Commission are contained in each of these accounts, expressed or implied, although there are factors which one has and the other omits.

Luke lays emphasis on the fact that Christ's Passion was in fulfilment of Scripture: "The Scripture must be fulfilled." "Ye shall be My witnesses," not merely preachers, but also witnesses of Christ's work as well as of His suffering, death, and resurrection. Missionaries must be able to tell of their own personal knowledge, conviction, and experience.

John has recorded another factor in the divine basis of the missionary command. The mission-command is based on *the authority implied and embraced* in His own mission. The authority of Christ to send forth apostles is the same as the authority of the Father in sending Him. And the character of their commission is the same as that of Christ, namely, to bear witness unto the truth.

Matthew gives an account of an assembly of disciples, after the resurrection, in Galilee, on "a mountain where Jesus had appointed them." The eleven apostles were there and probably also those disciples to whom Paul refers in 1 Cor. 15, when he states that Christ "was seen of above five hundred brethren at once." The wording of this commission is the fullest of all, closing, as it does, with the promise that has sustained the missionary host of all ages in its triumphs and conflicts: "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world," Matt. 28, 18—20.

There the Lord grounds His command on the fulness of His own authority and power as Lord and King of heaven and earth. He who has prepared salvation has authority to send out heralds to proclaim it. He to whom all authority in heaven and on earth is given shall have

dominion from sea to sea, even unto the uttermost parts of the earth. His ambassadors go forth, backed and supported by His divine authority and power. They are *men*, frail and faulty; but theirs is a *divine* mission as they have received a *divine commission*.

Finally, in Luke's account of Christ's ascension, given in Acts 1, the words occur in this form: "Ye shall all receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth," Acts 1, 8. The command is here based on the impelling and sustaining power of the Holy Spirit promised to them.

The normal order of development and extension here given will always follow: Jerusalem, all Judea, Samaria, the ends of the earth. So in the apostolic age and in the succeeding ages, down to our own day. First the home church as center, then the territory round about, and then the regions beyond.

The Great Commission is thus grounded on the fulness of Christ's power, upon the Scriptures, which cannot be broken, upon the authority of Him who prepared salvation, and upon the impelling power of the Holy Ghost.

This command gave the impulse to the apostles and all the many missionaries who carried on the work after them. It should serve the same purpose in us.

In the Acts of the Apostles and in the other writings included in the canon of the New Testament we have many statements that throw light upon the missionary work of the apostles and the early Church. We see the apostles, especially Peter, Paul, and John, directing the work, establishing churches, training helpers, and enduring trials and sufferings for the cause. St. Paul especially looms up as the greatest missionary of all. "He is a chosen vessel unto

Me to bear My name before the Gentiles and kings and the children of Israel," Acts 9, 15. The leaven of the Gospel was spread into all corners of the then known world. "The Word of God increased, and the number of the disciples multiplied," Acts 6, 7, is a simple, condensed record of the most remarkable missionary era, all things considered, in the history of the Church. Nothing will account for the extraordinary spread of the Gospel, opposing, as it did, the passions and prejudices and worldly interests of all men, but the fact that it was accompanied by the almighty power of God. "It was the Lord's doing" and not that of men. A great historian rightly said: "The cause must have been divine that enabled men, destitute of all human aid, poor, friendless, neither eloquent nor learned as a class, fishermen, publicans, and moreover Jews, that is, persons odious to all nations, in so short a time to persuade so great a part of mankind to abandon the religions of their fathers and to embrace a new religion, which is opposed to the natural dispositions of all men."

In short, no one can read the New Testament without being impressed by the fact that missions are a most vital factor in Christianity and that the men most closely associated with our Lord during His earthly ministry were thoroughly awake to this fact. William Adams Brown has succinctly summarized these facts in the following eight statements: —

1. Every book in the New Testament was written by a foreign missionary.

2. The only authoritative history of the early Christian Church is a foreign missionary journal.

3. The disciples were called Christians first in a foreign missionary community.

4. The way of the early Christian world is the tracing of journeys of the first missionaries.

5. Of the twelve apostles chosen by Jesus all but one became missionaries.

6. The only man among the apostles who did not become a missionary became a traitor.

7. Every epistle in the New Testament that was written to a church was written to a foreign-mission church.

8. According to the apostles, missionary service is the highest expression of Christian life.

QUESTIONS.

1. When did the missionary work of the Christian Church begin?
 2. In which Old Testament Gospel-promise is the *germ* of the missionary idea found?
 3. Show that all humanity was included in the promise given to Abraham.
 4. Name three Gentile women who became ancestresses of Christ.
 5. Indicate the world-wide scope of missions from passages of the Old Testament.
 6. What is "the Gospel before the Gospel"?
 7. How does Christ's suffering and death link up with the mission-plan?
 8. How often is the Great Commission repeated?
 9. Give the individual passages.
 10. Name the mother church of Christian missions.
 11. By whose authority did Christ send forth the apostles?
 12. Account for the remarkable spread of the Gospel in the early Church.
 13. Which New Testament book gives us a history of the early Church's missions?
 14. What is the highest expression of Christian life?
 15. Find a number of New Testament passages not mentioned in this chapter which refer to missions.
-

CHAPTER TWO.

Survey of Missions from the Days of the Apostles to the Reformation.

a. The Apostolic Age.

The great work of world evangelization, which was begun by the apostles and which has been carried on through succeeding centuries down to our present age, has been likened by Basil Mathews to the relay race of the ancient Greek stadium. This is how it was run.

Men bearing torches stood in line at the starting-point. Each man belonged to a separate team. Away in the distance stood another row of men waiting. Each of these was the comrade of one of those men at the starting-point. Farther on still, out of sight, stood another row and then another and another.

At the word "go" the men at the starting-point leaped forward, their torches burning. They ran at top speed towards the waiting men and then, gasping for breath, each passed his torch to his comrade in the next row. He, in turn, seizing the flaming torch, leaped forward and dashed along the course toward the next relay, who again raced on and on till at last one man dashed past the winning post, with his torch burning, ahead of all others amid the applause of the spectators.

The Greeks, who were very fond of this race, coined a proverbial phrase from it: "Let the torch-bearers hand on the flame to the others," or, "Let those who have the light pass it on."

That relay race of torch-bearers is a living picture of the wonderful relay race of Christian heroes who since the beginning, when the apostles first labored, have with dauntless courage passed through trials and obstacles and dan-

gers of all sorts in order to carry the Light across the continents and oceans of the world.

We shall try to follow this race as we go on in our survey of mission-history from age to age. We see it making its beginning at Jerusalem. It goes on from land to land. Paul crosses the sea, treads his way through the cities of Cyprus and Asia Minor, passes over the blue Aegean to answer the call from Macedonia. We see the light quicken, flicker, and glow to a steady blaze in center after center of life, till at last the torch-bearer reaches his goal — Rome.

These extensive labors of St. Paul and his companions are summed up in one comprehensive statement — “from Jerusalem and round about unto Illyricum,” Rom. 15, 19. Later he perhaps reached “the farthest bounds of the West,” Spain, Rom. 15, 24.

Much less is definitely known of the labors of the other apostles. John lived at Ephesus for many years and exerted an influence over a large territory in Asia Minor. Matthew, the publican, is said to have labored in Ethiopia. Peter’s field was Palestine, and the most ancient traditions indicate an extension of his efforts into Babylon and parts of Asia Minor. Thaddeus is said to have gone into Armenia and Persia; Andrew, to the regions beyond the Black Sea; Philip, to Scythia and Phrygia; Bartholomew, to Arabia or India. According to some accounts, Thomas served in Parthia and, according to others, also in India, on the Malabar coast, where the so-called Thomas Christians are found to this day.

Even though our information is only fragmentary in this respect, the wide dissemination of the Gospel through the work of the apostles and the Christians of that age is indicated in the declaration of Paul in Col. 1, 23, where he

exhorts the believers not to be moved away from the hope of the Gospel, "which was preached in all creation under heaven."

b. The Postapostolic Period.

The impetus given by the apostles of Christ to the extension of the Church continued also after their death, in spite of the fact that the next two hundred years were years of bitter opposition, especially on the part of the Roman government. It became a crime, punishable by death, to be a Christian. For vile slanders, originally invented by antagonistic Jews, gave the Christians the reputation of being atheists and haters of the human race. But the persecutions, in which hundreds of thousands of Christians were executed, did not stem the advance of the Church. The blood of the martyrs was the seed-grain of the Church. And in this historic conflict between Christianity and heathenism the victory came to the followers of the lowly Nazarene. In spite of all that human hatred and inhumanity could do, the result was, to use the words ascribed to Julian the Apostate, "And yet Thou hast conquered, O Galilean!"

But how did the Church grow during these two centuries?

The Lord made use of the very hostility shown by the enemies of the Gospel, who intended to overthrow the Church, to build up the work which He had begun through the apostles. The spirit which had lived in the Christians of the first century, who went from one city to the other telling of the glorious tidings of salvation and thereby establishing Christian churches, continued to live in the believers of the second century. We have evidence showing that even traveling merchants and soldiers of the Roman army who were Christians spoke of the glorious tidings of salvation wherever their work led them, and the result was

a great number of Christian congregations in even the remote parts of the Roman Empire. In many cases of this kind the result of the work was not seen in churches or church organizations as we know them to-day; in numerous instances they were rather little household companies, made up of people of one family with their servants. When the day's work was done, these little bands of believers would come together to read some of the letters of the early Church and to recite the story of Christ's life as it had been passed on to them by word of mouth. In the case of many Roman soldiers the very fact that they were ordered to inflict pain upon the Christians in the persecutions resulted in their own conversion. Many a time in the long night-watches, when a soldier had been chained to a Christian in order to guard him, the two would have a conversation, and the Christian would tell the soldier of the wonderful joy which had come into his life when he became a follower of Jesus. In this way many soldiers were won for the Savior, and there grew up, inside of the Roman army, groups of these men who were Christians. As these soldiers then were sent to the various parts of the great Roman Empire, they carried the message of Christ into every country and province where they went, so that, as the years passed by, practically every city and every town in the Mediterranean world came to have a group of men and women in its midst who had been won for Christ.²⁾

We have the names of only a few men during this time who served as missionaries and but little reliable information as to their work; but that there was an enormous amount of missionary activity in the Church is attested by the writings of the time. Eusebius, the Father of Christian Church History, who lived during the fourth century, referring to this period, states: "There flourished at that

2) Kretzmann, *Heroes of Missions and Their Work.*

"INTO ALL THE WORLD."

time many successors of the apostles, who reared the edifice on the foundations which they laid, continuing the work of preaching the Gospel and scattering abundantly over the whole earth the wholesome seed of the heavenly kingdom. For a very large number of disciples, carried away by fervent love of the truth, which the divine Word had revealed to them, fulfilled the command of the Savior to divide their goods among the poor. Then, taking leave of their country, they filled the office of evangelists, coveting eagerly to preach Christ and to carry the glad tidings of God to those who had not heard the word of faith. And after laying the foundations of the faith in some remote and barbarous countries, establishing pastors among them and confiding to them the care of those young settlements, without stopping longer, they hastened on to other nations, attended by the grace and virtue of God."

We must also include the work of the so-called Apologists, men who addressed themselves to prominent heathen in order to explain and defend the faith and life of their fellow-Christians. Justin, the greatest of these, who afterwards gave his life for the Gospel, wrote eloquently of the difference between the Christian and the heathen: "'We who formerly delighted in fornication now strive for purity. We who used magical arts have dedicated ourselves to the good and eternal God. We who loved the acquisition of wealth more than all else now bring what we have into a common stock and give to every one in need. We who hated and destroyed one another and on account of their different manners would not receive into our houses men of a different tribe, now, since the coming of Christ, live familiarly with them. We pray for our enemies, we endeavor to persuade those who hate us unjustly to live conformably to the beautiful precepts of Christ, to the end that they may become partakers with us of the same joyful hope of a reward from God, the Ruler of all.'

“This distinction between Christians and heathen, this consciousness of a complete change in character and life, is nowhere more beautifully described than in the noble epistle of an unknown author to Diognetus. ‘For Christians,’ it says, ‘are distinguished from other men neither by country nor language nor the customs which they observe; for they neither inhabit cities of their own nor employ a peculiar form of speech nor lead a singular life.’ And yet they are wholly different from the heathen. ‘They dwell in their own countries, but simply as sojourners. As citizens they share in all things with others and yet endure all things as if they were foreigners. They marry as do all and have children, but they destroy none of their offspring. They have a table common, but not unclean. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws and at the same time surpass the laws by their lives. They love all and are persecuted by all; they are unknown and are condemned; they are put to death and yet live; they are poor, yet make many rich; they are in want of all things, yet abound in all; they are dishonored and yet in their very dishonor are glorified; they are reviled and bless; they are insulted and repay the insult with honor; they do good, yet are punished as evil-doers; when punished, they rejoice. They are assailed by the Jews as foreigners and are persecuted by the Greeks; yet those who hate them are unable to assign any reason for their hatred.’”³⁾

There is no doubt that the example of the Christians during these trying years helped to lead many unbelievers to Christ, and this offers an additional explanation for the rapid extension of the Church into various parts of the East, in North Africa, in Gaul, Germany, and Britain.

3) Uhlhorn, *The Conflict of Christianity with Heathenism*, pp. 166. 167.

A few quotations from prominent Christian writers will help to show the great progress of the Gospel and the widespread and profound influence exerted by its devoted adherents.

"There is no people, Greek or barbarian or of any other race, by whatsoever appellation or manner they may be distinguished, however ignorant of arts or of agriculture, whether they dwell in tents or wander about in covered wagons, among whom prayers and thanksgivings are not offered in the name of the crucified Jesus to the Father and Creator of all things."

(Justin Martyr, A. D. 103—165.)

"We are but of yesterday, and yet we already fill your cities, islands, your camps, your palace, senate, and forum. We have left you only your temples."

(Tertullian, A. D. 160—240.)

"In all Greece and in all barbarous races within the world there are tens of thousands who have left their national laws and customary gods for the Law of Moses and the Word of Jesus Christ; though to adhere to that Law is to incur the hatred of idolaters, and to have embraced that Word is to incur the risk of death as well. And considering how, in a few years and with no great store of teachers, in spite of the attacks which have cost us life and property, the preaching of that Word has found its way into every part of the world, so that Greeks and barbarians, wise and unwise, adhere to the religion of Jesus, — doubtless it is a work greater than any work of man."

(Origen, A. D. 185—251.)

c. The Middle Ages.

With the accession of Constantine the Great to the throne of the Roman Empire and the gradual union between Church and State, came a change in the outward condition of the Christian Church. No longer persecuted

and receiving the favor of this mighty prince, Christianity became fashionable and gradually corrupted through the influence of thousands who swarmed into it without having experienced the regeneration of the heart so essential to the Christian religion. In the course of time, as a protest to the worldliness in the Church, the movement of Monasticism gained in strength, and through this agency the Medieval Church won its greatest victories in the extension of its borders beyond the limits of the old Roman Empire and among the barbarian hordes who crowded themselves into it. For whatever rightful criticism may be made of the later evils connected with the institution of Monasticism, the importance of its influence in the field of missions during the first centuries of the Middle Ages can hardly be overestimated. It was the Christian monk who calmly braved the rigors of climate, patiently endured the hardships of travel, and boldly faced the animosity of heathen princes to establish churches and schools in all parts of Europe. Their example overawed barbarian kings and slowly, but surely brought them and their subjects to the foot of the Cross.

Among the great missionary heroes of this period we must mention Ulfilas, Martin of Tours, Patrick, Columba the Elder, Augustine of Canterbury, Boniface, Ansgar, and Cyril and Methodius.

Ulfilas (Little Wolf, 310—383) was the Apostle of the West Goths, a Germanic tribe which had migrated southward, at this time being located along the northwestern shore of the Black Sea, near the mouth of the Danube. His efforts were not confined merely to the preaching of the Gospel, but he tried to educate his people, so that they might read and study the Bible themselves. As they had no written language and no translation of the Scriptures, Ulfilas provided both. We are told, however, that he

omitted the two books of Kings and Chronicles from his Gothic Bible because he feared that these books with their accounts of the Jewish wars would tend to feed the warlike passions of his people. A portion of this first German Bible, consisting of 177 leaves of the Gospels and known as the "Silver Bible" because the letters were drawn with silver ink upon a purple background, is one of the prized possessions of the University of Upsala to-day.

Martin of Tours (St. Martin, 316—400 A. D.) is the early missionary to France, who planted the Church in many sections of the land where it had till then been little known. He had been a soldier in the army of Constantine. After his conversion he organized a group of monks into a sort of "salvation army" in order to wage a holy war against the idols and superstitions of the people. His followers busied themselves cutting down sacred trees, destroying idols and temples, and removing all traces of paganism wherever the preaching of Martin had led the people to embrace Christianity. Martin was made the first bishop of Tours and became the patron saint of France. His famous motto *Non recuso laborem* (I will not withdraw from the work) was the watchword for missionaries in all Western Europe.

Patricius (St. Patrick, 380—460 A. D.), the Apostle of Ireland, laid the foundation of a strong Church on that island, using "the evangelical methods that characterize the work of Protestant churches to-day, laying emphasis on the preaching of the Word, establishing schools for the training of a native ministry, and by the power of the Gospel overcoming opposition and the savagery of the people even in the strongholds of Druidism." The study of the Scriptures flourished, and in the course of time Ireland became a Christian country, renowned for its intelligence and its missionary zeal, for which reason it received the name

Insula Sanctorum, the Isle of Saints. "For many centuries Erin's Isle abounded with schools, where countless teachers were educated and where scholars from all the neighboring countries came to study at the feet of the most accomplished professors of the age."

Columba the Elder (Columba, 521—596) was the founder of the Christian Church among the savage Picts and Scots of the North. A child of the Irish Church, he followed in the footsteps of St. Patrick, teaching a comparatively pure doctrine. He settled on the island of Iona in 563 A. D. and established an abbey and school there, which was one of the most noted mission-institutions in history. Of this school were Columba the Younger, who preached the Gospel from Burgundy to Lombardy and founded the famous monastery at Bobbio; St. Gall, who labored in Switzerland; Kilian, the Apostle of the Thuringians; Fridolin, the Apostle of the Alemanni; and Wilibrord, the Apostle of the Friesians.

Augustine of Canterbury (died c. 607 A. D.), a monk of the Benedictine order, brought the Gospel to Anglo-Saxon England at the end of the sixth century. He was sent by Pope Gregory the Great.

The story is well known how Gregory had his attention directed to the need of missions in Anglo-Saxon England. While he was abbot in Rome, he was strolling through the market one day, when his eyes fell upon some fair-haired youths who were to be sold as slaves. Upon inquiring from what country they were, he was told that they were Angles. "Not 'Angles,' but angels," retorted Gregory. As the land of these handsome youths was still pagan, he decided to go there as missionary. However, his election to the Papacy prevented him from going; but he sent Augustine and rewarded him for his efforts by making him the first archbishop of the famous see of Canterbury.

Boniface (680—755 A. D.) was the so-called Apostle of the Germans. An Englishman by birth, educated at the monastery in Exeter, he began his career as missionary under Willibrord in Friesland. Then, commissioned by the Roman bishop, he undertook the establishment of the papal authority in Germany, particularly in Hessa and Thuringia. With much courage and self-sacrifice he journeyed hither and thither, establishing churches and monasteries, and ultimately brought the German Church into submission to the Bishop of Rome.

“His courage and fearlessness were displayed when one day, at Geismar in Hesse, he directed a telling blow at the very heart of heathenism by felling, in the presence of the amazed and awe-struck natives, an ancient oak consecrated to the god of thunder and out of its timbers built a Christian church.”

In 744 he founded the famous monastery at Fulda, which was for centuries the principal school of the Benedictine order; but instead of seeking rest there in his old age, Boniface turned his face toward another mission-field, to Friesland, the scene of his youthful labors, where in his seventy-fifth year he met the death of a martyr at the hands of the heathen.

Ansgar (801—865 A. D.), the Apostle of the North, was born at Corbie in Picardy. After having been trained as a monk, he was called to bring the Gospel to the Danes in 826, but had little success. Later when the emperor Louis the Pious sent an embassy to Sweden, Ansgar was one of those who went for the purpose of doing mission-work. He was well received by the Swedish king Björn and received permission to proceed with his efforts. With undaunted courage and fiery zeal he did so and converted many. Even one of the king's chiefs, Herigar, received Holy Baptism and built in Birka the first

Christian church in the North. After 848 he had greater success in Denmark than at first. He was made archbishop of Hamburg and given charge of the Church's work in all of Scandinavia.

Cyril and Methodius were two brothers who brought the Gospel to the Slavic people of Moravia about the middle of the ninth century. "Cyril gave the Slavs a written language and translated the Bible into the vernacular. The services were conducted in the native tongue. . . . Thus were the foundations laid for the martyr churches of Moravia, which, after enduring the ordeals of the Hussite revolution, were organized in the fifteenth century as the 'Brethren of the Law of Christ,' later known as the *Unitas Fratrum*, or the Moravian Church, which with matchless devotion has stood in the forefront of Protestant missionary endeavor."

Thus the Church of Christ was spread during these centuries into all parts of Europe. Norway, Iceland, and Greenland were Christianized, as were the peoples in Eastern Europe, the Russians, Bohemians, Hungarians, Poles, Pomeranians, Wends, Prussians, Lithuanians, etc.

By the end of the Middle Ages all of Europe had been brought within the pale of the Christian Church, but the Church itself had become seriously corrupted. The Papacy was at its height. Christianity was more a matter of forms and ceremonies than of inner conviction of the heart, and so the missionary endeavor of the late Middle Ages left much to be desired.

The conversion of the Pomeranians is a case in point. These pleasure-loving people had refused to listen to the ragged and barefoot monks who preached to them; but when Otto, Bishop of Bamberg, came in 1124 A. D. in all the pomp and splendor of a prince of the Church, they were awe-inspired. He established churches, bishoprics,

and schools in many places. His first journey lasted about a half year. During that time he built eight churches and baptized 22,165 persons. All of which goes to show that the missionary method, in spite of Otto's personal sincerity, was highly superficial. When he returned four years later for the purpose of completing the work, he used all the pressure which the support of the crown and the Papacy could give to force the people to submission. It was in no sense evangelical mission-work. It shows what Roman Catholicism was ready to do under the name of missions. It gives us one of the reasons why in many parts of Europe in those days there was heathenism, idolatry, and superstition within the Church itself.

d. Mohammedanism. — Raymund Lull.

During this time of advance in the North, Christianity had received a serious setback in the South as a result of the rise and conquests of Islam. In those lands where the Cross of Christ had gained its earliest victories, the Crescent of Mahomet now reigned supreme. The seventh century marks the beginning of this movement in opposition to the Church. One land after the other had succumbed to the sword of the califs: Palestine, Armenia, Asia Minor, Egypt, North Africa, Spain, and Southern France.

The Church looked upon Islam as its arch-enemy. In that term we have the attitude of the Church toward Mohammedanism. The arch-enemy had to be destroyed, not with the *Word*, but with the *sword*. What a great difference one letter of the alphabet can make! The Crusades were called into being for this purpose and utterly failed of their object, although indirectly the opening of new paths for commerce, bringing Christian and Moslem into personal contact, and other by-products were favorable to the cause.

One man must be mentioned, however, who is the great

exception, namely, Raymund Lull, who first tried to arouse the Church to missionary effort among the disciples of Mahomet and, having failed in this, went himself and found a glorious martyr's death.

His life reads like a romance. He was the son of a Catalonian nobleman, born on the island of Majorca in 1235. His father had been a crusader and carried the wounds of a dozen conflicts with the Moors in his body. Raymund was given a good education and then spent several years at the court of the King of Aragon as senechal and troubadour. He was arrested in the midst of his profligate life at the court by a vision of Christ on the cross, was smitten with agonized repentance, became converted, and resolved to forsake all, to follow his Master, and to bring the Gospel to the Mohammedans.

So it came about that the young knight never joined a crusade. While Prince Edward of England was on the futile adventure of the last crusade, Raymund Lull was planning a crusade of another kind — to place the Cross where the Crescent ruled supreme. To this end he decided on three things: —

1. To become a martyr in the effort to convert the Moslem;
2. To write a book against the errors of the unbelievers;
3. To erect, through help of the Pope and rulers, schools in which Arabic would be taught in the interest of missions among the Mohammedans.

He set himself the task of studying Arabic. In nine years he mastered the language so that he could write his books in that tongue. The slave who served as his teacher one day cursed Christ. Lull struck him and was stabbed by the slave, who was cast into prison and there committed suicide. A dark spot on the first page of Mohammedan missions!

At the age of forty-one he wrote his *Ars Maior*, a work by means of which he hoped to give those people who lived among the Moslem the necessary information to be able to meet the Moslem in religious argumentation and to confess their faith in a telling way.

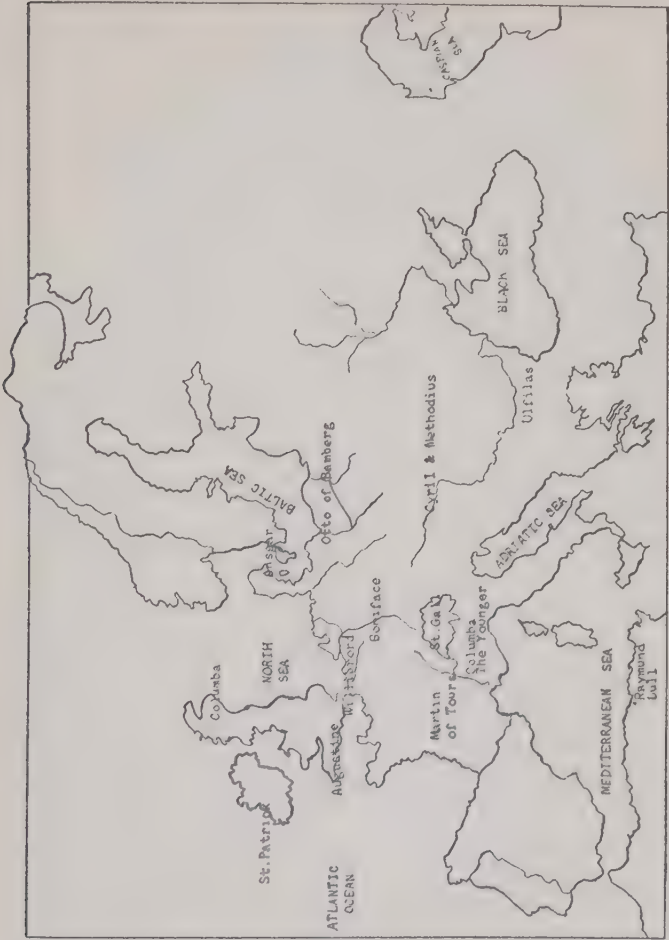
At the age of fifty-two he was active in traveling about, trying to get support for his missionary plans. He visited Rome, Paris, and other cities, interviewed princes, scholars, and Popes.

At fifty-six, in 1291, we finally find him on his first journey to Tunis.

Tunis was the head of the Western Moslem world at that time. Here the scholars had a famous school. Lull proceeded to debate with them on the relative merits of their faith and his. "I have come to talk with you about Christ and His way of life, and Mohammed and his teachings. If you can prove to me that Mohammed is indeed the prophet, I will myself become a follower of his."

In the debates Lull prevailed. He drew the hatred of the leaders upon himself. At the command of the sultan he was cast into a dungeon to wait the death-sentence. However, a Moslem friend interceded for him; he was deported and told never to return. But Lull succeeded in escaping from the ship (at Goletto), and for three months more he worked secretly among the poorer classes and gathered some converts. He was dissatisfied, however, with this method and returned to Europe, to Naples, where he reported to the Pope. His ideas were considered fantastical.

He continued his efforts to win support for his work, but failed, although he traveled far and wide, even to Cyprus and Asia Minor. When Pope Clement V also rejected his program, we find him back in Morocco, in 1307, at the city of Bugia.



Survey of Medieval Missions.

He was freed under condition that he must leave the country. He did.

But we find him back in Bugia again in 1314. For over ten months he worked secretly, gathering converts. At length grown weary of his seclusion, he went into the market-place and preached openly. The result was that the mob dragged him out of the town and stoned him on June 30, 1315. He is said to have been picked up half dead by Christian merchants, conveyed to a ship, and taken back to Majorca, where in sight of his homeland he died.

His life's motto was: "He who loves not lives not; he who lives by the Life cannot die."

His zeal is shown by the following prayer: "O Lord of Glory, if that blessed day should ever be in which I might see Thy holy monks so influenced by zeal to glorify Thee as to go to foreign lands in order to testify of Thy blessed incarnation and of Thy bitter sufferings, that would be a glorious day!"

He, as the first missionary martyr among the Moslems, is proof that the consciousness of a duty of bringing the Gospel to the Mohammedans was not dead in the Church. However, it was five hundred years before the Church began active missions among the Moslems.

e. On the Eve of a New Age.

Whatever other missionary work was undertaken in this period of the Middle Ages was chiefly performed by the great mendicant orders, whose reason for existence was mainly the defense and extension of the Church, which, however, usually meant the advancement of the pretensions of the Roman See. In the century before the Reformation missionary activity had come to a standstill. The increasing obscuration of the Bible doctrine, the decline in Christian life, the oppression on the part of the clergy, the financial demands of the Papacy, the formalism of the Church,

all of these were contributing causes to this general condition of apathy. Outwardly, practically all of Europe had been Christianized. With Islam entrenched along the entire South behind what seemed to be an impregnable wall, there appeared to be no field open anywhere for extensive missionary operations, even if the Church had been awake to such opportunities.

Just before the Reformation, however, a very extensive field was opened, for the age of discovery was dawning upon the world. Continents hitherto unknown or practically unknown were disclosed to a wondering world. The greatest epoch-making event, of course, was the discovery of America by Christopher Columbus in 1492. We know that the various discoverers who followed him were accompanied by monks, whose duty it was to plant the banner of the Cross in the newly found lands. But again their missionary methods were not those ordained by Christ, and the results were mostly disappointing in the extreme. Dr. Warneck has an interesting paragraph on this subject, in which he points out why the Catholic missions were unsuccessful when measured by Scriptural standards. "From the first the discoverers, who at the same time were conquerors, were accompanied by monks, mainly of the Dominican and Franciscan orders, for the purpose of planting the banner of the Cross in the lands which should be discovered and conquered. So discovery, conquest, and missions went hand in hand, and, at that, in both the directions which discovery and conquest took. However pleasing it is, on the one hand, that the Catholic Church saw a missionary signal in the opening of the world, just as fatal, on the other hand, was the manner in which this connection worked in practise. It not only sanctioned the seizing of territory, making it, as it were, a sacred act in virtue of the aim of conversion, but it secularized the work

of missions at the root, as it made the sword the means of conversion. On the 3d of May, 1493, Pope Alexander VI (the corrupt Rodrigo Borgia) drew the notorious line of demarcation⁴⁾ by which he apportioned the newly discovered and still to be discovered world to Spain and Portugal, on the condition that the inhabitants should be made Christians. Thus, in the Portuguese and Spanish colonies of the time, missions were much more crusades than proclamation of the Word of the Cross; they far exceeded the violence and externalism of those of the Middle Ages, and they planted a formal ecclesiasticism, which at its base remained but whitewashed heathenism. The missionary Church was itself degenerate; it could therefore carry on only degenerate missionary work. Still it did carry on such work, and that extensively, in three continents, and, too, with much apparent success.

“How was it in the young Protestant churches?”⁵⁾

QUESTIONS.

- a. 1. Show how the work of world evangelization is comparable to a relay race.
2. What Greek proverb is applicable to the duty of missions?
3. How extensive were the labors of St. Paul?
4. Name the countries in which the other apostles worked.
- b. 1. Describe one positive effect of the persecutions.
2. Tell how outside of the mission-work by the clergy the Gospel was spread.
3. What was the work of the Apologists?
4. Give some distinctions between Christians and heathen as described in the *Epistle to Diognetus*.
5. How did the example of the Christians help to lead unbelievers to Christ?
- c. 1. What brought about a change in the outward condition of the Church?
2. State the importance of Monasticism.

4) The line of demarcation was determined in 1494 at 370 leagues west of the Cape Verde Islands. All lands west of the line were ceded to Spain, those east of the line to Portugal.

5) Gustav Warneck, *History of Protestant Missions*, pp. 6. 7.

3. To which people did Ulfilas bring the Gospel?
 4. Why did he not include Kings and Chronicles in his Gothic Bible?
 5. What was the Silver Bible?
 6. How did Martin of Tours wage war against idols and superstitions?
 7. Give his famous motto.
 8. How did Patrick evangelize Ireland?
 9. What are "evangelical methods"?
 10. By what name was Ireland known?
 11. Among which people did Columba the Elder work?
 12. Where was one of the most noted missionary institutions in history located?
 13. Narrate the story of Gregory the Great and his first contact with the Angles.
 14. Whom did he send to Anglo-Saxon England?
 15. How did Boniface, the Apostle of the Germans, display his courage?
 16. Give the name of the famous monastery founded by him.
 17. How did Ansgar, the Apostle of the North, get to Sweden?
 18. Recount the services of Cyril and Methodius among the Moravians.
 19. Who were the "Brethren of the Law"?
 20. What, in your opinion, was the prime factor in the conversion of the Pomeranians?
 21. Give some causes for the heathenism within the Church itself.
- d. 1. Who was the "arch-enemy" of the Church of the Middle Ages?
2. How was this "arch-enemy" to be destroyed?
 3. Who was the exception to such militant missions?
 4. Narrate his life-story.
 5. State his life's motto.
- e. 1. What were some of the causes of apathy in the Church?
2. Why did the Church of Rome fail in evangelizing the newly discovered continents?
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CHAPTER THREE.

The Age of the Reformation.

For us, who are members of the Lutheran Church, who have behind us over four hundred years of Lutheran history, and who are vitally interested in the extension of true Lutheranism in the future, it should be a matter of some interest to learn what our forefathers did in the matter of Church expansion and how they reacted to the Great Commission of our Lord and Savior Jesus Christ. The last one to two hundred years of the history of the Christian Church have been years of exceptional missionary activity. The Word of the Lord has gone out into all lands and to the remotest isles of the sea. What of the more than two hundred years from the dawn of the Reformation to the beginning of the so-called Era of Modern Missions? What was the Lutheran Church, the oldest Protestant body, doing during these centuries? Was she heeding the Great Commission, or was she negligent of her duty?

The Reformation restored to the Church the Gospel in its purity and in all its fulness. It cast out the litter of unscriptural and antiscritptural ordinances and sacrilegious practises. It showed the hungry, famished souls what peace and comfort the Gospel can give. Many were brought to the true and saving faith. Where there is true faith in the heart, we look for the fruits of such faith in love, particularly also in the love which impels confession of Christ's name for the salvation of others, that is, in missionary activity. Did the reestablished Gospel bear such fruits in the Reformation period? We can answer in the affirmative, even though there are many who take a contrary view.

There has been considerable criticism in some quarters regarding the missionary inactivity and indifference of the

Reformer and his coworkers. Thus, for example, we read regarding the leaders of the Reformation, Luther, Melancthon, Calvin, Zwingli, and Knox: "Despite their clear conceptions and statements of the fundamental doctrines of evangelical faith they showed a remarkable ignorance of the scope of the divine plan and of Christian duty in relation to the Gospel. Great mission-fields lay round about them, especially in North Africa and Western Asia, while large communities of Jews were scattered among them. Yet for these they did nothing and apparently cared nothing." ⁶⁾

L. M. Hodgkins writes: "Hence we have the remarkable spectacle for many years of a live Protestant Church without mission-interest, while the Church which had been left because it lacked life was carrying on extensive missions in the Orient and a little later in America." ⁷⁾

The great student of missions Dr. Gustav Warneck, in his authoritative work, makes the sweeping assertion: "Notwithstanding the era of discovery in which the origin of the Protestant Church fell, there was no missionary action on her part in the age of the Reformation." Again: "If, however, the Reformers and their immediate disciples have no word either of sorrow or excuse that circumstances hindered their discharge of missionary duty, while they could not but see that the Church of Rome was implementing this duty on a broad scale, this strange silence can be accounted for satisfactorily only by the fact that the recognition of the missionary obligation itself was absent." ⁸⁾

These are serious charges. Are they entirely true? In this instance, as we are discussing the beginnings of Lu-

6) Glover, *The Progress of World-wide Missions*, p. 68.

7) L. M. Hodgkins, *Via Christi*, p. 161.

8) Warneck, *History of Protestant Missions*, pp. 8. 9.

theran missions, we are interested particularly as to whether the charges made are true of Luther himself. Is it altogether true to say that Luther and his colaborers had no interest in missions? Let us examine the facts in the case.

Dr. G. L. Plitt says: "The Lutheran Church has frequently been charged with having long neglected the general Christian duty of missions and thus shown a lack of true life. But this charge is based in part on insufficient knowledge of history, in part on a false judgment of the circumstances."⁹⁾ Dr. Edward Pfeiffer, the widely known writer and lecturer on missions of the Ohio Synod, adds this thought: "With a desire to judge fairly, with no intent of denying weaknesses and blemishes, we need not fear to look the facts squarely in the face. The leaders of the Reformation and their successors, the great theologians of the sixteenth century, were human and limited by their environments and the prevailing conditions of the time, as are men in every age. If, therefore, we discover shortcomings here and there in their work, we should not on that account underestimate their noble achievements and the abundant fruits of their arduous labors."¹⁰⁾

If we examine the facts, we find that the Reformation period was not without its missionary interest and activity in the measure in which its critics claim. The great Reformer on such occasions as Epiphany and Ascension frequently preached on texts that gave him an opportunity to discuss the mission-command. Expounding the conclusion of Mark's gospel, he said:—

"Here there rises a question on this passage: 'Go ye into all the world,' as to how it is to be understood and held fast, since verily the apostles have not come into all the world; for no apostle has come to us, and also many islands

9) G. L. Plitt, *Geschichte der lutherischen Mission.*

10) Edward Pfeiffer, *Mission Studies.*

have been discovered in our day where the people are heathen and no one has preached to them; yet Scripture says their voice has sounded forth into all lands. Answer: Their preaching has gone out into all the world, though it has not yet come into all the world. That outgoing has been begun and gone on, though it has not yet been fulfilled and accomplished; but there will be further and wider preaching until the Last Day. When the Gospel has been preached, heard, published through the whole world, then the commission shall have been fulfilled, and then the Last Day shall come. It is with this mission of preaching just as when a stone is thrown into the water — it makes wavelets and circles and streaks round itself, and the wavelets move always farther and farther away, one chasing the other till they come to the bank. So with the preaching of the Gospel. It was begun by the apostles and goes on continually and is sped ever farther by preachers hunted and persecuted hither and thither into the world and so will always be more widely made known to those who have not erewhile heard it, even though in the midst of its course it be extinguished and reckoned empty heresy.”

It is evident that Luther recognized the duty of Gospel-preaching and that it is obligatory upon every age of the Church.

Again, Luther said: “When it is said in the 117th Psalm, ‘Praise the Lord, all ye heathen,’ we are assured that *we* are heathen and that we also shall certainly be heard by God in heaven and shall not be condemned, although we are not of Abraham’s flesh and blood, as the Jews boast themselves, as if they alone were the children of Abraham, heirs of heaven, by reason of natural descent from Abraham and the holy patriarchs, kings, and prophets. . . . If all the heathen shall praise God, it must first be that He shall be their God. Shall He be their God?

Then they must know Him and believe in Him and put away all idolatry, since God cannot be praised with idolatrous lips or with unbelieving hearts. Shall they believe? Then they must first hear His Word and by it receive the Holy Ghost, who cleanses and enlightens their hearts through faith. Are they to hear His Word? Then preachers must be sent who shall declare to them the Word of God."

Accordingly, Luther holds correctly that there is not a people on earth for whom the Gospel was not given. In his Large Catechism he says:—

"But what is the kingdom of God? Answer: Nothing else than what we learned in the Creed, that God sent His Son Jesus Christ, our Lord, into the world to redeem and deliver us from the power of the devil.

"Therefore we pray here in the first place that this may become effective with us and that His name be so praised through the holy Word of God and a Christian life that both we who have accepted it may abide and daily grow therein and that it may gain approbation and adherence among other people and proceed with power throughout the world, that many may find entrance into the Kingdom of Grace, be made partakers of redemption, being led thereto by the Holy Ghost, in order that thus we may all together remain forever in the one kingdom now begun.

"All this is nothing else than saying: Dear Father, we pray, give us first Thy Word that the Gospel be preached properly throughout the world; and secondly, that it be received in faith and work and live in us, so that through the Word and the power of the Holy Ghost Thy kingdom may prevail among us."

Most of the critics of Luther hold that by missions we must think *only* of the evangelization of the heathen who have not the Gospel, of *foreign missions* in our modern

acceptation of the term. That, however, is not correct, and our Church has never defined missions in this restricted sense. Nor did the Lord and His apostles. In the missionary command recorded in the first chapter of Acts the Lord directed that the work should begin at Jerusalem, and we see the apostles preaching the Gospel "to the Jew first," which clearly indicates that the natural and logical way is to offer the blessings of salvation to "those at home" who have either no knowledge or only a partial knowledge of the truth. That is what Luther and his coworkers did. It certainly was mission-work.

In this sense we can truly say that *the entire Lutheran Reformation was a missionary movement*. It brought the Gospel to thousands who had had little or nothing of the saving Light before. In fact, Luther and his disciples were fairly submerged in the mightiest missionary undertaking since the days of the apostles. They had to instruct the "heathen" who were at the very door-steps, to gather them into congregations, to preach, to establish evangelical schools, to translate the Scriptures, to write tracts and books in the effort to spread abroad the great, but unknown Gospel-truths. Such labors as these demanded, and fairly drained, all the energies and resources of the Church of the Reformation.

The fact that we find the Jesuit order arising in the middle of the sixteenth century and engaging in foreign missionary work in various parts of the world does not necessarily argue in favor of the zeal of Catholicism over against the apathy of the Lutherans, but the very opposite is true. The Evangelical Church was in the making. It had to establish itself in the face of intense opposition and even severe persecutions. It was spreading rapidly, but each step forward required new workers. Its meager resources were necessary for the immediate needs at home.

It could not be expected that men and money would be at hand to reach out into far-off heathen lands, even if the opportunities for such work had been offered.¹¹⁾

On the other hand, Rome had been established for centuries. The coffers of Rome were filled with wealth, and in its monasteries and schools there was no lack of trained workers who could be readily used to spread the propaganda of the papal Church.

All this the Lutherans lacked. It taxed them to the utmost to train the workers who were needed right at home. This is one cogent reason why the Reformers could not engage in foreign missions at the time.

We can draw an analogy from the early history of our Synod. The beginnings of our work here in America date from the year 1839. The actual organization of Synod took place in 1847. Yet not until 1893, almost fifty years later, did we begin work in foreign fields. Were our American forefathers remiss in their duty? Did they have no heart for the needs of their fellow-men in far-off heathen countries? That was not the case. They had their hands full at home. Here in a new land they were establishing themselves; building their own homes; starting in business; gathering together congregations in city, town, and country; building churches, schools, parsonages. That was their first duty, their foremost concern, and they did what they could to fulfil these obligations. After they had become fairly well established at home, they could

11) A. C. Thompson, *Protestant Missions*, p. 8, writes thus of the Reformation movement: "Emancipation of society from the papal thralldom under which it had long been held could not be expected to bring with it immediate breadth and symmetry of religious thought and enterprise. A victim escaping from the folds of a boa-constrictor is presumably not in the condition of a vigorous athlete. Great moral ideas and forces destined to affect remote regions are always of slow growth."

begin to look beyond their own horizon, and, thank God, they did! ¹²⁾

A further reason why the Evangelicals in the Reformation Age did not carry the Gospel to the heathen in foreign fields was the fact that these were inaccessible to them. Throughout the sixteenth century foreign commerce and shipping, colonization and conquest, were under the exclusive control of the servants of Rome. The maritime nations of the period were the Spanish and Portuguese. Their ships controlled the seas, and the newly discovered lands were under their control. Naturally they favored the propagation of Romanism and opposed the dissemination of the Protestant "heresies." Had the men been available and had they in some way been able to reach the pagan nations across the seas, they could never have gained a permanent foothold. Their fate undoubtedly would have been similar to that of the French Calvinists who in 1556 attempted to establish a colony in Brazil.

Under the direction of an unprincipled French adventurer, who pretended to be a Protestant, a number of French Huguenots, in 1555 and 1556, went to found a colony in Brazil, which was to offer an asylum for their sorely beset brethren at home and at the same time give an opportunity for winning the native heathen for Christ. Owing to the treachery of their leader, Villegaignon, the colonists were driven out, and a number of them were condemned to death as heretics. And so the whole enterprise fell flat.

In view of such conditions, Luther would have been an extreme visionary if he had advocated a far-reaching

12) Trabert, *History of Lutheranism in the Northwest*, declares that our Church had so much to do to care for the overwhelming number of German immigrants that we could not even have been expected to undertake English mission work during those early decades.

foreign missionary program for the Church of his day. We believe Dr. Pfeiffer is correct when he says: "To have exhorted, and called upon, the evangelical churches to make provision for the sending of missionaries to the heathen in foreign lands might have been an exhibition of great enthusiasm, but the appeal would have been visionary and wholly impractical. And Luther, while he was radical and impulsive at times and did not recoil from revolutionary action when loyalty to the Gospel demanded it, was sane and practical withal. He showed his good sense by not attempting the impossible or calling upon the Church to think of planning a mission that was so clearly beyond the pale of execution." ¹³⁾

Therefore it is hardly just when the statement is made: "Having been themselves emancipated from the superstition and slavery of a false doctrine and a harsh ecclesiastical government, it would be thought most natural that the Reformers and those who followed them should promptly turn their attention to spreading the glad tidings among non-Christians. But here a strange anomaly is found in the fact that there has been hardly any period in the entire history of the Christian Church so destitute of any concerted effort to spread abroad the Gospel in heathen lands as just this period of the Reformation." ¹⁴⁾ Such criticism loses sight of the fact that the dissemination of Gospel-truth into all corners of Europe, beginning at Wittenberg and going out into all parts of the Continent and the British Isles, was itself one of the greatest missionary movements in history. Such criticism does not take into consideration that the Reformation was indirectly the greatest agency in bringing forth the great modern Missionary Era. We dare say that there would not have been

13) Pfeiffer, *Mission Studies*, p. 62.

14) Mason, *Outlines of Missionary History*, p. 53.

a Carey, and a Livingstone, and a Mackay, and an Egede, and a Schwartz if there had never been a Luther and a Reformation. When Luther gave back to the world the Bible, the source of all true faith and Christian service, he laid the foundation for all the Protestant missionary movements that came after him. "Nor is the value of these achievements lessened by the fact that generation after generation came and went before the Church of the Reformation actualized these Scriptural missionary principles in missionary activity among the heathen on a larger scale commensurate with the world's needs."¹⁵ That there was afterwards a delay in Lutheran missions among the heathen cannot be denied, but there were reasons underlying this delay which were very potent. The Thirty Years' War with its exhaustion of material resources and man-power, "the rejuvenation of papal tyranny and priestcraft through the order of Jesuits, the inevitable conflicts and contentions which resulted therefrom, coupled with a marked decline of spiritual life and vital godliness in the Protestant churches, these and other events must be taken into consideration in accounting for the delay of Protestant missions. But wherever on mission-fields to-day salvation is proclaimed through the blood of Christ; where people are led to accept and own Him as their Savior, not by external force nor in masses by external means, but through the regenerating power of the divine Word patiently and perseveringly taught to young and old; where the Bible is given to the people in their own tongue and they are taught how to use it to their edification; wherever in mission-lands Christian churches are gathered whose members, justified by faith, without any reliance on their own works or the merits of saints, rejoice in the possession of the divinely appointed means of grace and of the hope of glory, these

15) Dr. Pfeiffer, *ibid.*, p. 43.

blessings are fruits of the heritage which the modern world has received from the Reformation of the sixteenth century." 16)

QUESTIONS.

1. Show that the Reformation was the greatest missionary movement since the days of the apostles.
2. Refute the charge of missionary indifference on the part of the Reformers.
3. Why should the term *missions* not be limited to foreign missions?
4. Describe some of the mission-work of Luther and his coworkers among the "heathen" at home.
5. What were the chief factors which prevented the Evangelicals from undertaking mission-work in foreign fields?
6. Mention a colony that tried it and was repelled.
7. What were some causes for the later delay in the seventeenth century?

16) Pfeiffer, *ibid.*, p. 41.

CHAPTER FOUR.

The Earliest Attempts to Spread the Lutheran Faith among the Heathen.

The honor of having made the first attempt in the Lutheran Church at heathen mission work belongs to the Swedes under the leadership of their king Gustavus Vasa. It was during his reign that the Reformation had its beginnings in Sweden.

According to the principle of territorialism which prevailed in the sixteenth century, also among the Lutherans, the religious affairs of the state were controlled by the ruler. And the opinion was general that it was the duty of the civil ruler to maintain the Christian religion within the realm and to extend it in his territorial possessions and dependencies.

The Lapps, in the extreme north of the Swedish kingdom, were still in a practically heathen state in spite of the fact that they had been made nominally Christian in the twelfth century. Gustavus Vasa turned his attention to these semiheathen subjects and sent missionaries among them for the purpose of establishing Christianity on a firmer basis. The effort, however, did not prove very successful at that time.

Under Charles IX, churches and parsonages were erected, but the ministers into whose hands the work had been entrusted seem to have lacked sufficient missionary courage and zeal to brave the rigors of the inhospitable climate by living among the natives. Instead, they simply made missionary journeys through the land from time to time. As a result the mission showed but meager returns.

King Gustavus Adolphus also exhibited an interest in this mission. During his reign, in 1619, Pastor Nikolas Andrea prepared a small hymnal and liturgy in the Lapp

language and founded a missionary seminary. The royal counselor Johann Skytte, who had been the king's tutor, took a keen interest in schools among the Lapps and established a missionary seminary at Lyksele. However, the Lapp mission cannot be said to have flourished until a century later, when the Norwegian Thomas von Westen by his faithful endeavors revived it for a time. After his early death in 1727 it almost became extinct, and another century elapsed before the work was placed on a sound footing by Stockfleth (died 1866).

The other important missionary endeavor on the part of the Swedes during the first half of the seventeenth century takes us to our own country. It was none other than the hero of the Thirty Years' War, King Gustavus Adolphus, who had entertained the idea of founding a Swedish Lutheran colony in America, chiefly for the purpose of carrying on mission-work among the Indians. His aims with regard to this contemplated colony were stated in the following words: "the planting of the Christian religion among the heathen, the honor of his kingdom, and the commercial interests of his subjects." The great king's untimely death in 1632, on the battle-field of Luetzen, prevented him from carrying out this plan, but it was nevertheless executed later under the direction of his able chancellor Oxenstierna.

The first Swedish expedition came to Delaware in December, 1637, under the leadership of the German Peter Minuit. Israel Acrelius, who was pastor in the colony for seven years, from 1649 to 1656, in 1659, after his return to Sweden, published a description of the conditions in New Sweden, as the American colony was called. In it he describes the relation of the colony to the natives as it had been regulated by Chancellor Oxenstierna in the following words:—

"The wild nations bordering upon all other sides, the

Governor shall understand how to treat them with all humanity and respect that no violence or wrong be done to them by Her Royal Majesty or her subjects aforesaid; but he shall rather at every opportunity exert himself that the same wild people may gradually be instructed in the truths and worship of the Christian religion and in other ways be brought to civilization and good government and in this manner properly guided. Especially shall he seek to gain their confidence and impress upon their minds that neither he, the Governor, nor his people and subordinates have come into those parts to do them any wrong or injury, but much more for the purpose of furnishing them with things as they need for the ordinary wants of life." We see that the idea of exploiting the American Indians, as so many other explorers and colonizers had done and were doing, was far from the mind of the noble Oxenstierna.

The Swedish pastor John Campanius, who had arrived with the third Swedish expedition, in 1643, became the most successful missionary among the heathen natives along the Delaware. He translated Luther's Small Catechism into their language so as to be able to instruct them properly in the rudiments of the Christian religion. "His translation antedates Eliot's Indian Bible, but was not published until 1696." (*Bente.*)

Another incident which deserves to be mentioned bears eloquent testimony to the missionary character of these early Swedish colonists. When, near the close of the century, in response to their repeated appeals, King Charles XI sent them three pastors, together with a shipment of Bibles, hymnals, and books of devotion, the sailing of one of the ships was delayed for a considerable while, waiting for the completion of five hundred copies of Luther's Catechism in the Indian language.¹⁷⁾

17) Pfeiffer, *ibid.*, p. 46.

These two examples of missionary effort are sufficient to show that the Lutheran Church of Sweden was aware of its duty to preach the Gospel to the heathen where it had the opportunity to do so. That in both instances the work did not flourish very long does not disprove the fact that the duty was recognized and that conscientious efforts were made to meet the obligation. Dr. Plitt therefore quotes the statement: "It is unfair to overlook these first attempts. The charges that the Lutheran Church, in the beginning, neglected its missionary duty ought finally to be silenced." 18)

QUESTIONS.

1. Which Lutheran people made the first attempt at heathen mission work?
2. To whom did their missionaries go?
3. Whither did Gustavus Adolphus intend to send a colony?
4. What was the chief purpose behind the project?
5. Through whom was the king's plan fulfilled?
6. Where did the first Swedish expedition land? When?
7. For what great work is John Campanius known?

18) G. L. Plitt, *Geschichte der lutherischen Mission*, p. 19.

CHAPTER FIVE.

The Attitude of the German Lutherans during the Seventeenth Century.

But what was the Lutheran Church in the land of the Reformation doing for foreign missions at this time? Dr. Warneck states: "In the period after the Reformation, until Pietism reached its full strength, no real missionary activity began in Germany. The reason of this did not lie only in the fact that the world beyond the sea had never as yet come within the purview of German Protestantism, and that the political conditions, chiefly the unhappy Thirty Years' War, did not allow missionary enterprise to be thought of; the reason still lay in the theology which either did not permit missionary ideas to rise at all, or if these began to find desultory expression, most keenly combated them." ¹⁹⁾

Dr. Plitt admits the fact that German Lutheranism had not yet participated in foreign missions, but warns against drawing such destructive conclusions as Warneck does. "The fact remains that the Lutheran Church of Germany did not at that time participate in mission-work. But we must beware of hurling quick and heavy charges against her, as has often happened and still occurs. They are unjust."

Missionary writers are generally agreed that the embassy sent to Abyssinia by Ernest the Pious, Duke of Gotha, in 1663 (Peter Heyling), or that sent to Persia from the court of Gotha in 1635 (Paul Fleming, author of the hymn "Where'er I Go, Whate'er My Task") cannot be called missionary endeavors in the strict sense. If we exclude these, as we must, we can speak of no German

19) *Ibid.*, p. 25.

Lutheran missionary enterprises in this century. The effort of Justinian von Welz is an exception and will be taken up later.

What reasons were at the bottom of the apparent inactivity of the German Lutherans? During the first half of the seventeenth century undoubtedly the Thirty Years' War was a direct preventive. We can all still remember how badly the late World War, which was of comparatively short duration, crippled the work of missions in all parts of the world. How much more would the long-drawn-out struggle of the Thirty Years' War serve as a direct barrier to missionary endeavor! The fact that Germany was no maritime power, had no heathen on its borders, and had no colonies was one of the reasons why the need of missions was not more keenly felt.

On the other hand, it cannot be denied that a peculiar interpretation of the Great Commission on the part of some prominent Lutheran theologians helped to keep the Church from making the attempts that might have developed as a result of the agitation of those who were interested. By narrowing their interpretation of Christ's missionary command as pertaining to the apostles alone, they placed a real hindrance in the path of missionary expansion. It is just as true nevertheless that this interpretation was not shared by all and that there were not a few who deplored the lack of missionary action and who did what was in their power to agitate in favor of missions. We find some who expressed their sorrow over the lack of missionary zeal, others who called upon the Church to become active in missions, and still others who undertook to make the attempt themselves.

If we look at the hymns which were written during this century in the Church of Germany, we note that fervent prayers for missions find utterance in a number of them,

for example in Martin Behm's "O Jesus, King of Glory" (1606), stanza one:—

Help that in earth's dominions,
Throughout from pole to pole,
Thy realm may spread salvation
To each benighted soul.

In Paul Gerhardt's "The Mystery Hidden from the Eyes" (1666), stanza seven, we read:—

O Prince of Might, Thy mercy show,
Thou God of earth and heaven;
To every sinner here below
Thy saving grace be given!
Bring back Thy sheep that go astray
And blinded eyes enlighten
And turn Thou everything away
That wickedly would frighten
Thine own, whose faith is feeble.

Then we have also Johann Heermann's hymn on missions, which throughout breathes of heathen evangelization, "O Christ, Thou True and Only Light" (1630), of which stanza one reads:—

O Christ, our true and only Light,
Enlighten those who sit in night;
Let those afar now hear Thy voice
And in Thy fold with us rejoice.

Dr. Plitt mentions other voices that were raised in the Lutheran Church of Germany during this century in behalf of foreign missions, which shows that the duty devolving upon the Church to preach the Gospel to the heathen was recognized and that the apathy toward missions in some quarters was bewailed.

Michael Havemann, general superintendent of Bremen and Verden, made the declaration that the desire to propagate the Gospel was growing cold. "We spend much for wars and vanities; we seek free commerce, trade, and travel in Asia and Africa, where the grandest churches of

the apostles and their successors were established, and it is all for the purpose of gain. But to make Christ better known there and to help those nations out of the darkness of Islam and heathenism, there is little effort in that direction." John Dannhauer, of Strassburg, strongly advocated the founding of seminaries and schools for the instruction and preparation of missionaries who could be sent, not only to the wild tribes of the New World, but also to the Turks and Jews. Spener, the "Father of Pietism," whose testimony may well be included in this list, preached an Ascension Day sermon in which he said: "We are thus reminded [*i. e.*, by the words "They went forth and preached everywhere"] that, although every preacher is not bound to go everywhere and preach, since God has knit each of us to his congregation, which he cannot leave without a further command, the obligation nevertheless rests on the whole Church to be concerned about how the Gospel shall be preached in the whole world and thus may continually be carried to other places where it has not yet come, and that to this end no diligence, labor, or cost be spared in such work on behalf of the poor heathen and unbelievers. That hardly even a thought has been given to this and that great potentates, as the earthly heads of the Church, do so very little in this matter, is not to be excused; it only proves how little the honor of Christ and humanity concerns us; yea, I fear that in that day such unbelievers will cry for vengeance upon Christians who have been so utterly without concern about their salvation. Yea, herein the zeal of the papists puts us to shame, for they by their missionaries and envoys show more earnestness to spread their religion, which is mixed with so much error, among the heathen than we manifest for our pure evangelical truth." Christian Scriver, of Quedlinburg, is another witness for missions. In his

Seelenschatz he wrote: "When the soul reads that nineteen parts of the known world are occupied by heathens, six by Mohammedans, and only five by Christians, its heart heaves, tears start to the eyes, and it wishes it had a voice that might sound throughout all parts of the world to preach everywhere the Triune God and Jesus Christ, the Crucified, and to fill all with His saving knowledge. And if it can do no more, it prays with great earnestness and devoutness for unbelieving Jews, Turks, and Tatars that God would have compassion on them. It pleads with prayers and entreatings that in His great love the Lord would be pleased to raise up teachers and apostles, endowed with the Spirit, with power, and with gifts, and send them to the unbelieving. You all boast of your faith, but where is the first-born daughter of faith — ardent love? Look, there are yet many unbelieving in the world, . . . alienated from the life of God, whose understanding is darkened through the ignorance and blindness of their hearts. I speak of heathens, Jews, Turks, Tatars, and other barbarian nations. How do you think of them? With what ears and hearts are you wont to hear of them? Does it set your spirit on fire when you needs must learn that there are yet many thousand times thousand souls on earth who know not, nor honor and worship, your and their Redeemer? Do you cry daily to God that He would at length in His grace have compassion upon them and bring them out of darkness to light, out of death to life? . . . Christians there have been, alas! eager enough to visit unbelieving lands in the way of travel, trade, and commerce and bring back their gold and silver and other treasures; but how few bethink them that the riches of the Gospel of Christ might be imparted to them in return! Some with their insatiable greed and thirst for gold, with their cruelty and other iniquities, have put a scandal and a

stumbling-block in the way of the poor people and have scared them from Christ; some have discarded the Christian name while in these lands that they might have freedom to trade and traffic there and seek their gain. . . . Now, ye Christian souls, heed these things more diligently for the future and pray with more thoughtfulness the words of the Litany: "Tread Satan under our feet, send forth laborers into Thy harvest, give Thy Spirit and power to Thy Word; have mercy on all men. Hear us, dear Lord God.'" Ludwig von Seckendorf, the celebrated historian of the Reformation, was another who would not apologize for the indifference and inactivity of the Evangelicals, who, freed, as they were, from the yoke and error of Rome, did not use every means to extend the true doctrine among the heathen. Even Baron von Leibnitz, a philosopher of world-wide fame, came forward at the close of the seventeenth century as a vigorous advocate of missions. He held that the study of missions should be treated at the schools and conceived the idea, from the example of the Jesuits, of sending Lutheran candidates of theology as missionaries to China by way of Russia.

These examples will be sufficient to show that there were many pious Lutherans in all parts of the Church of Germany who had a heart for missions and who hoped that the Church would awaken to its duty of extending the Gospel among the heathen. We have reserved for the conclusion of this section the example of another advocate of missions, who first tried to arouse the Church to a realization of its obligation and, having failed in this, embarked on a missionary journey himself and lost his life in the attempt to practise what he had preached. This was the layman Baron Justinian von Weltz, born in Chemnitz in the year 1621, the scion of a noble Austrian family. He issued a number of tracts during the years 1663 in which

he declared his plan to make a beginning in the work of missions among the heathen. The reasons which he brings forward for activity in behalf of missions and why the Church should busy herself in this important task are summarized as follows:—

1) The will of God to help all men and to bring them to the knowledge of the truth, 1 Tim. 2, 4. This can be brought to pass only by means of regular missionary preaching of the Gospel, Rom. 10, 18. This will of God binds us to obedience, — compare the missionary commandment, — and love to man must even of itself make us willing to obey.

2) The example of godly men, who in every century, from the times of the apostles onward, without letting themselves be terrified by pain, peril, or persecution, have extended the kingdom of Christ among non-Christians.

3) The petitions in the liturgy that God may lead the erring to the knowledge of the truth and enlarge His kingdom. If these petitions are not to remain mere forms of words, we must send out able men to disseminate evangelical truth.

4) The example of the papists, who founded the society *de propaganda fide*, must rouse us to emulation that we may extend the true doctrine among the heathen.

Finally he presented a carefully worked-out plan for the founding of a missionary society which would cultivate the support of missions at home and prepare the missionaries carefully for the foreign fields in well-organized seminaries. As mission-fields he proposed the Danish, Swedish, and Dutch colonies. There are features in his plan that have been used since then and are being used to-day by many churches and societies in the mission-fields.

But all his efforts, even though, as Plitt says, he had received encouragement from such men as Johann Ger-

hard, his pamphlets and books, which teem with missionary truths, his letters and his appeals, — all fell on deaf ears. He failed to interest the Church and only aroused antagonism and reproach and was condemned as a dreamer and an enthusiast.

When all his efforts availed nothing, like Raymund Lull before him, he decided to enter upon mission-work himself. He devoted a considerable sum of money to the execution of his plan, laid aside his baronial title, had himself consecrated “apostle to the heathen” in Holland, and proceeded to Dutch Guiana in South America, where he died; he is said to have been torn to pieces by wild beasts. The mission begun by him was not continued.

But his work had probably not been in vain. Toward the end of the century a reaction began to set in in favor of missionary endeavor. The Church came to an enlarged understanding of its missionary duty, and with the dawn of the eighteenth century the outlook for missionary expansion became more hopeful and promising.

QUESTIONS.

1. Give three reasons for the apparent mission-inactivity on the part of the Lutherans in Germany.
 2. What was the attitude of some of the hymn-writers of the seventeenth century?
 3. Who was an outstanding exception to the indifferent attitude of the Church?
 4. What reasons did he bring forward for activity in behalf of missions?
 5. How did he practise what he preached?
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CHAPTER SIX.

Lutheran Missions of the Eighteenth Century.

A. India.

Dr. Plitt, referring to the lack of Lutheran missions at the end of the seventeenth century, states that not a few Lutheran Christians prayed God to be merciful to the heathen and hoped they might have a hand in their evangelization. When the first Lutheran missionaries went forth into heathen lands, it was therefore the result of numberless fervent prayers, which the Lord of the Church had heard. But the Lutheran Church as such, as an organized body, remained inactive. Who will say that this was not an evil which indicated blemishes on the Church? At the same time, to judge fairly, it must not be forgotten that the Lutheran Church of Germany had no immediate contact with any heathen land and therefore had no such clear and definite direction to an early carrying out of the mission-command as the Roman and Reformed churches had in the colonies of their lands.

At the beginning of the eighteenth century there was not only a cool and indifferent attitude on the part of many toward foreign missions, but even hostile opposition. Dr. Warneck cites, among others, the instance of Neu-meister, pastor in Hamburg and author of that noble hymn "Jesus Sinners Doth Receive," who in an Ascensiontide sermon in 1722 declared that "the so-called missionaries are not necessary to-day," closing with the words:—

"Go into all the world," the Lord of old did say;
But now: "Where God has placed thee, there He
would have thee stay."

Nevertheless the missionary spirit was there, and it manifested itself as a result of the movement within the Lutheran Church commonly called Pietism, in which men

like Philip Jacob Spener and August Herman Francke were leaders. We know that the chief error of this movement lay in the fact that the Christian life of the individual was stressed so strongly that purity of doctrine was often set aside as more or less unimportant. The Pietists also fell into the error of unionism. At the same time the movement aroused a revival of Christian life within the Church, one of whose results was a new activity in the field of missions.

Preston A. Laury writes: "The religious consciousness, reawakened through the efforts of Spener and Francke, made it possible for the mission-ideas of the day to become a reality. The minds of the devout were filled with all kinds of thoughts about missions, and when men of practical piety, such as the Halle leaders were, had their attention directed to the subject, it did not take them long to put these ideas into tangible form. There was the open door, the desire to do something, and the master mind to direct. Pietism not only erected a monument of benevolence in the form of the Halle Orphans' House, but also laid the foundations of a mission-temple at which the Lutheran Church has been building ever since."²⁰)

The eighteenth century thus marks the beginning of an important epoch in mission-history. As Richter correctly states, the historical background was dark and complicated. Where the Portuguese had previously held dominion over the countries bordering on the Indian Ocean, the Dutch had for a time taken possession and with their permission the Catholic kingdom of France had established itself in Northern and Southern India. "Thus at the dawn of the eighteenth century the Indian coast-line was confusedly dotted with the factories and forts of different and rival nations," Dutch, French, and English, among whom the

20) Preston A. Laury, *History of Lutheran Missions*, p. 36.

English, through the organization of the East India Company (1600), in time gained the ascendancy.

But neither the Dutch nor the English did any real mission-work during the seventeenth century. It was eighty years before it occurred to the directors of the East India Company to build a Christian church in their domain. What the Hindus thought of the English who built harems among them and, in order to favor their mistresses, even worshiped heathen gods, is shown by the well-known answer given to an English chaplain: "Christian religion? Devil religion! Christians much drunk, much do wrong, much beat, much abuse others."

In 1616 a second East India Company was founded in Denmark and received many special privileges from the hands of the king of Denmark. The Danes established themselves on Ceylon and the mainland, in the Tamil country, at Tranquebar, where a thriving commercial center soon developed. The Danes (Lutherans), like the Dutch and English, at first thought it to be detrimental to business to carry on any sort of mission-work among the natives.

The colony of Tranquebar remained a Danish possession till 1845, when it was sold to the British. "One glory of Tranquebar, however,—and it is its chief,—the changes of time cannot take away, and that is, that through it as a door of entrance Protestant Foreign Missions got their first foothold in India, and, in fact, in the great Gentile world, more than a century before the British Parliament, by a special act in 1815, opened the entire country to Christian missions." (*Aberly.*)

It is not until the beginning of the eighteenth century that we find the king of Denmark (he had conceived the idea already as crown prince) planning to send missionaries into the crown possessions in India. And so it came about that

the principal missions of the Lutheran Church in the eighteenth century were established on Danish territory. The court chaplains to whom Frederick IV first broached the matter seem to have given him little or no encouragement. Heretofore the Danish Church had, of course, sent its chaplains down into India, but only to serve the Christians from Europe who were there for business reasons. It was the custom of having a minister in each factory; at Tranquebar itself there were two; "but there is not the slightest trace of their ever having given a thought to the spiritual welfare of the natives. Their only activity in this direction was that they would often summarily baptize the numerous natives who had been captured in the never-ending piratical expeditions and who would then be sold up-country as slaves." One of these clergymen was Magister Jacob Worm. On his gravestone he lays claim to the title of the "Danish Apostle of India." Later missionaries, however, found no trace of any mission-work done by him.

When King Frederick IV, in 1704, received Francis Julius Luetkens, of Berlin, as his court preacher, he found in him a man whose heart was not indifferent to the king's missionary plans. Luetkens had been influenced by Spener. The sermons he preached in Copenhagen contained many references to the duty of monarchs to make provisions for the Christianizing of their non-Christian subjects. The king reacted favorably to these sermons and requested Chaplain Luetkens to provide several missionaries who could be sent to Danish India. Luetkens was willing enough to assist the king, but could find no response among the Danish clergy.

He therefore turned to his friends and earlier colleagues in Berlin. This brought him into touch with two young candidates for ordination, Bartholomew Ziegenbalg

and Henry Pluetschau. These two young men were graduates of the University of Halle, where August Herman Francke was the leading spirit. Thus we have here the connecting link between the king of Denmark and the Halle institutions and the beginning of what is known in history of the Danish-Halle Mission.

August Herman Francke (1663—1727) was one of the disciples of the Pietist Spener. In 1692 he became professor of Greek and Oriental languages at the University of Halle, then recently founded. He also became pastor of a church in a neighboring village, Glaucha, an undertaking which proved later to be of world-wide importance.

“The villagers in this town were degraded, poor, untaught. Moved by their need, Francke opened a school for the children in one room. He had little money, but trusted in God. In a short while it was necessary to add another room, then two. He next established a home for orphans, then he added homes for the destitute and fallen.”²¹⁾ Thus he soon had under his direction a cluster of educational and charitable institutions which were sustained solely by faith. He inspired the establishment of enormous Inner Mission institutions in many parts of Germany, and the work of Protestant and Lutheran foreign missions may be said to have had one of its sources here at Halle.

Francke was well qualified to become a missionary leader. He was a deeply pious and sincere Christian. His work in connection with the orphanage at Halle had given him a reputation throughout Germany, and he wielded a vast influence upon the Christians of his time. He was a great teacher, who knew how to inspire workers for the field with a real devotion to service in the kingdom

21) E. Singmaster, *The Story of Lutheran Missions*, p. 23.

of God, a devotion that made men willing and ready to go wherever there was need of them. In the words of Dr. Warneck: "He knew himself to be a debtor to both Christians and non-Christians. In him there is personified that connection of rescue work at home with missions to the heathen, a type of the fact that they who do the one do not leave the other undone. Home and foreign missions have from the beginning been sisters who work reciprocally into each other's hands."

It was therefore quite natural that he should at once take an active interest in the work which two of his pupils had been asked to do by the king of Denmark, that he became their adviser and helper, and that he gathered to their support at home praying and giving missionary congregations. It is, of course, true that he did not succeed in making missions the actual business of the Church as it should be, for the German State Church declined the service. But from that time on missions were no longer regarded as the duty of the colonial government, but as the concern of every true Christian. There can be little doubt that, if Francke had not come to the support of the Danish king, the mission founded by him would not have been long-lived. In 1710 Halle began the publication of missionary reports in a little periodical, which was continued under different titles until 1880, 170 years. In short, Halle became the real center of the India Danish-Halle Mission. It was the missionary atmosphere at Halle that inspired Karl Heinrich Bogatzky to write the early Protestant missionary hymn (1750):—

Awake, Thou Spirit, who didst fire
The watchmen of the Church's youth,
Who faced the foe's envenomed ire,
Who witnessed day and night Thy truth,
Whose voices loud are ringing still
And bringing hosts to know Thy will.

Pfeiffer says: "Without his [Francke's] aid and support the Danish royal mission in India would have been humanly impossible. From its beginning the missionaries were supplied from Halle, and in the course of the century the Francke institutions furnished no less than sixty trained workers for the field, among them such men of noted ability and efficiency as Ziegenbalg, Fabricius, Gruendler, Jaenicke, Gerike, and Schwartz." At Halle was trained Henry Melchior Muehlenberg, the "patriarch" of the Lutheran Church in America, whose first plan had been to join the other Halle workers in India. By no means the least of the missionary activities which had their inspiration in Halle was that of the Moravian Church under the leadership of the Lutheran Count Ludwig von Zinzendorf. To this Church is accorded the credit of having been the most ardent of all churches in missionary work throughout the world.

Bartholomew Ziegenbalg and Henry Pluetschau were the Lutheran men who answered the call that came to them to go to India. Of these two, Ziegenbalg was the more noteworthy. The two had been friends at the University of Halle. Together they had covenanted "never to seek anything but the glory of God, the spread of His kingdom, and the salvation of mankind and constantly to strive after personal holiness, no matter where they might be or what crosses they might have to bear."

The day on which they sailed from Copenhagen is a red-letter day in the history of Lutheran missions. It was November 29, 1705. Their journey took them around the Cape of Good Hope to Tranquebar and lasted over seven months. To-day, by steamer and going through the Suez Canal, that journey can be made in less than four weeks. They arrived in the roadstead of Tranquebar on July 9, 1706. This is the birthday of Protestant missions in India.

A monument erected by the Christians of the Leipzig Mission on the two-hundredth anniversary of the landing of Ziegenbalg and Pluetschau marks the spot where they waited for permission to enter the town. It bears the following inscription: "1706—1906. Here landed by God's grace on July 9, 1706, the first Lutheran missionaries to India, Bartholomew Ziegenbalg and Henry Pluetschau. Erected by the grateful congregations of the Leipzig Ev. Luth. Mission, 1906."

"A most unpleasant reception awaited them. Although they had already met with much opposition on the part of the captain and the Lutheran chaplain on board ship during the voyage out, matters were far worse when they came to disembark. First of all they had to wait several days on board because no one would get them a boat to take them ashore. Then a friend took them on board another ship, from which they set off through the foaming surf in a little skiff. When they were at last carried ashore by Tamils, the captain threatened the latter with blows and made for the missionaries with uplifted stick. But they had landed; it was ten o'clock in the morning. They were now forced to wait outside the town until seven in the evening. At four o'clock the commander of the place, J. D. Hassius, came out to meet them, accompanied by the magistrates and the two Danish preachers. He asked them what they wanted and who had sent them.

"When they showed the king's letter and seal, he became suddenly quiet and thought they might perhaps help at the Danish school; apart from that he knew nothing they were fit for. The two clergymen also gave them a freezing reception. Night fell; the officials strode back into the town, and the missionaries followed them as far as the market-place. There they were left alone, but at length a secretary took pity on them and brought them to the house of his father-in-law, who spoke German."

Yet in spite of all hindrances and difficulties the two missionaries set to work. Portuguese and Tamil had to be studied. Pluetschau, who was seven years older and less gifted for language study, took up the Portuguese, Ziegenbalg the Tamil. His method was unique. He invited a native Tamil schoolteacher to bring his school to his house and teach it there. Then Ziegenbalg sat on the ground with the children and learned to make the Tamil letters along with them by tracing them in the sand. Thus he learned the letters, sounds, and words. He then found a Brahmin who knew a little English, and with his help in eight months Ziegenbalg was able to speak Tamil intelligibly. In June, 1707, he completed a Tamil translation of Luther's Catechism. In September of that year he preached his first sermon. He continued his studies afterwards and became a diligent student of the rich Tamil literature and conducted an extensive correspondence with the native scholars, called pandits. His incessant activity may be seen from a letter he wrote August 22, 1708: —

"After morning prayers I begin my work. From six to seven I explain Luther's Catechism to the people in Tamil. From seven to eight I review the Tamil words and phrases which I have learned. From eight to twelve I read nothing but Tamil books, new to me, under the guidance of a pandit, who must explain things to me with a writer present, who writes down all words and phrases which I have not had before. From twelve to one I eat and have the Bible read to me while doing so. From one to two I rest, for the heat is very oppressive then. From two to three I have a catechization in my house. From three to five I again read Tamil books. From five to six we have our prayer-meeting. From six to seven we [meaning himself and Pluetschau] have a conference together about the day's happenings. From seven to eight I have

a Tamil writer read to me, as I dare not read much by lamp-light. From eight to nine I eat and, while doing so, have the Bible read to me. After that I examine the children and converse with them. Constant practise in this way has given me great freedom and confidence in the use of the Tamil language.”²²⁾

The first converts came from among the Portuguese-speaking servants in Tranquebar. On May 5, 1707, five of these were baptized. They had been given permission by their masters to receive two hours’ instruction daily from the missionaries. August 14, 1707, Ziegenbalg preached his first sermon in the small church which had been built for the mission and to which both he and Pluetschau contributed half their salaries (which were only \$200 a year). By the end of 1707 thirty-five had joined the Church. A school was established for the education of the Christian children. From the beginning of Lutheran missions church and school went hand in hand.

In the second year, Ziegenbalg began his missionary tours, first around Tranquebar, later into the neighboring kingdom of Tanjore. By the end of the second year he had so mastered the language that he could begin the task of translating the Scriptures, and by 1711 he had completed the first translation of the New Testament into one of the native languages of India. This was nearly a century before Carey’s famous translations.

The publication of his letters which he sent to Halle, to his former teachers Francke and Lange, and particularly his accounts of friendly conferences held by him with the Brahmins, aroused wide-spread interest in Europe. The English S. P. C. K. (Society for the Promotion of Chris-

22) Aberly, *Missionary Heroes of the Lutheran Church* (Wolf), p. 48 f.

tian Knowledge) of London in 1712 sent him a printing-press. A soldier in Tranquebar who knew the art was employed as the first printer for the mission. In 1713 a tract on Hinduism and Luther's Catechism were issued from this press, and the following year the gospels and Acts. Ziegenbalg started on the translation of the Old Testament also and got as far as the Book of Ruth. The extent of his literary work can be seen from one of his letters, in which he reports thirty-eight books and tracts which he had either composed or translated. He also sent a list of 147 indigenous Tamil books which he had read up to that time.

Ill health removed Pluetschau from the field in 1711. But Ziegenbalg was not left alone, as in 1709 Gruendler, Boevingh, and Jordan had come as missionaries to assist in the work.

In 1714 Ziegenbalg's translation of the New Testament, the Danish liturgy, some German Lutheran hymns, with other works, including the dictionary he had prepared, were printed. He then returned home for a visit. He and Jordan sailed October 26, 1714. Upon his arrival he first paid his respects to the Danish king. Afterwards he went to Halle. He received an enthusiastic reception everywhere. The churches of Germany welcomed and heard him most kindly and took up offerings, with which he later built the New Jerusalem Church at Tranquebar. He married Miss Dorothea Saltzmann, who went back with him to India and who has the honor of being the first woman ever sent to a foreign mission field. On the return trip they visited in England, where a reception was tendered Ziegenbalg by the S. P. C. K., which gave him a present of twenty guineas. The Archbishop of Canterbury presented him to the king and the Prince of Wales.

Ziegenbalg and his wife returned to India August 10, 1716. The corner-stone of the stately New Jerusalem Church was laid February 9, 1717, and the building was dedicated October 11 and 12 of the same year.

The church stands to-day as a monument of Ziegenbalg's untiring zeal and firm faith. The church has now been used for two centuries and is still in good condition. Many solemn services has it witnessed. No less than twenty missionaries lie buried under its shadow, among them Ziegenbalg himself. The church as well as the other property of the Danish-Halle Mission was transferred to, and is now used by, the flourishing Leipzig Lutheran Mission, which still has its headquarters at Tranquebar.

On October 23, 1716, Ziegenbalg opened the first school for the training of native catechists and teachers and a seminary for pastors. This work continued till 1780. Gruendler gave his special care to the outlying schools for children which were founded in various places.

Except for medical work Ziegenbalg's mission-settlement included all the activities of the most complete missionary enterprises of the present time.

For over two years more he labored, growing meanwhile aware that his life was drawing to a close. The record of his service leads us to expect that, when his death took place in February, 1719, we should find him an old man, but he was only thirty-six years old. He was buried in the New Jerusalem Church.

The accomplishments of this man during the brief period of thirteen years as the pioneer of modern missions were remarkable. In fact, when we take into account that he was of frail health, the extent of his labors is little short of marvelous. His literary work alone would seem to have been enough to fill to the full these years. In addition

he preached constantly; he made long journeys; he gave constant thought and effort to his schools; he looked after the poor; he established a theological seminary.

From home came many criticisms. He was accused of making undue concessions to the caste system, on the one hand; on the other, he was criticized for not gathering in converts as rapidly as did the Roman Catholics, who allowed the converts to keep all their old customs. He was reproached for paying so much attention to schools. The criticisms, however, which caused him anxiety and grief to-day but serve to call attention to his splendid common sense and judgment, which missionary experience has tested. The community of two hundred converts which Ziegenbalg left was not only outwardly converted, it was instructed and established in the faith.

The death of Ziegenbalg left his friend John Ernst Gruendler in charge of the mission. He had been a teacher at Halle and partook of the devotion of all connected with that great institution. For a short time he labored in Tranquebar alone. Soon after the arrival of three new missionaries he died and was buried in 1720 beside his beloved friend in the new church.

Of the three new missionaries, Benjamin Schultze assumed the management of the mission. He resembled Ziegenbalg in the variety of his talents. Like Ziegenbalg he felt the necessity for a careful instruction of the natives. He continued the work of translation, completing the Tamil Old Testament and translating a part of the Bible into Telugu and the whole into Hindustani. After doing faithful work, Schultze, being unwilling to accept the rulings of the mission which had sent him to India, entered the service of an English mission. After sixteen years in India he returned to Halle.

Another prominent leader was John Philip Fabricius,

who revised the Bible translations of Ziegenbalg and Schultze and also translated some hymns.

But the greatest of Ziegenbalg's successors was Christian Friedrich Schwartz, born in Sonnenburg, Prussia, October 28, 1726, died February 13, 1798.

At the age of twenty he went to the University of Halle, where he became established in the faith of Christ and resolved to devote himself wholly to Him. Dr. Schultze, who had left India, was at Halle preparing to print the Bible in Tamil. He advised Schwartz to learn that language in order to assist him. Professor Francke, hearing of his great success in acquiring that difficult tongue, proposed to him to go as missionary to India. He decided to do so, declining an advantageous position in the ministry at home. He was ordained at Copenhagen with the view of joining the Danish Mission at Tranquebar, where he arrived July 30, 1750. In four months he preached his first sermon in Tamil in the church of Ziegenbalg. From the first he devoted much time and attention to the religious instruction of the young.

In twelve years, Schwartz had baptized 1,238 in the city. He labored faithfully for the English garrison also, for which no religious instruction was provided. The salary which he received as chaplain of the garrison from the Madras Government he devoted the first year to the building of a mission-house and an English-Tamil school and afterward gave a large part of it for charity.

In 1776 he went to Tanjore to found a new mission, and here he spent the remaining twenty years of his life. Even in this favorite abode of the Hindus, where stood the most splendid pagoda of India, he had great success, two churches having been established in 1780. He won the high esteem of the English Government, which employed

him in important political transactions with the native princes. When the powerful and haughty Hyder Ali of Mysore refused to receive an embassy from the English, whom he distrusted, he said he would treat with them through Schwartz. "Send me the Christian," meaning Schwartz; "he will not deceive me." Urged by the government, he consented to undertake the mission. Through his intercession, Cuddalore was saved from destruction by the savage hordes of the enemy. On his return a present of money was forced upon him by Hyder, which he gave to the English Government, requesting that it be applied to the building of an English orphan asylum in Tanjore. Though a Mohammedan, Hyder's regard for Schwartz was so great that he issued the following orders to his officers: "Let the venerable *padre* go about everywhere without hindrance, since he is a holy man and will not injure me." While Hyder was ravaging the Carnatic with an army of a hundred thousand and multitudes were fleeing in dismay to Tanjore, Schwartz moved about unmolested. In the famine caused by the war more than 800 starving people came daily to his door. He collected money and distributed provisions to Europeans and Hindus. He also built a church there for the Tamil congregation. The rajah, a few hours before his death, requested Schwartz to act as guardian for his adopted son Serfogee. The trust was accepted and faithfully discharged.

After a protracted and severe illness, during which he delighted to testify of Christ and to exhort the people, Schwartz expired in the arms of two of his native converts. At his funeral the effort to sing a hymn was suppressed by the noise of the wailing of the heathen, who thronged the premises. Serfogee lingered, weeping, at the coffin, covered it with a cloth of gold, and accompanied the body to the grave. The small chapel in which he was interred outside

the fort has been demolished and a large one erected. The grave is behind the pulpit. A splendid marble monument, erected by Serfogee, bears this inscription:—

To the Memory of
 THE REV. CHRISTIAN FRIEDRICH SCHWARTZ;
 Born Sonnenburg, of Neumark, in the Kingdom of Prussia,
 The 28th October, 1726,
 And died at Tanjore the 13th February, 1798,
 In the 72d year of his age.
 Devoted from his early manhood to the office of Missionary
 in the East,
 The similarity of his situation to that of the first preachers
 of the Gospel
 Produced in him a peculiar resemblance to the simple sanctity
 of the
 Apostolic Character.
 His natural vivacity won the affection
 As his unspotted probity and purity of life
 Alike commanded the reverence of the
 Christian, Mohammedan, and Hindu.
 For sovereign princes, Hindu and Mohammedan,
 Selected this humble pastor
 As the medium of political negotiation with
 The British Government;
 And the very marble that here records his virtues
 Was raised by
 The liberal affection and esteem of the
 RAJAH OF TANJORE,
 MAHA RAJAH SERFOGEE.

On the granite slab over the grave this tribute in English verse:—

Firm wast thou, humble, and wise,
 Honest, pure, free from disguise;
 Father of orphans, the widows' support,
 Comfort in sorrows of every sort;
 To the benighted, dispenser of light,
 Doing and pointing to that which is right.
 Blessing to princes, to people, to me.
 May I, my father, be worthy of thee,
 Wisheth and prayeth thy Serfogee.

Another beautiful monument was erected to his memory by the East India Company in the Church of St. Jary, Madras, part of the inscription on which is as follows:—

“On a spot of ground granted to him by the Rajah of Tanjore, two miles east of Tanjore, he built a house for his residence and made it an orphan asylum. Here the last twenty years of his life were spent in the education and religious instruction of children, particularly those of indigent parents, whom he gratuitously maintained and instructed; and here, on the 13th of February, 1798, surrounded by his infant flock and in the presence of several of his disconsolate brethren, he closed his truly Christian career in the seventy-second year of his age.”

Unfortunately this hopeful mission was supplied more and more poorly with money and men from home. Rationalism was doing its evil work. Men were sent who were unsuitable for the missionary vocation, men who admired Jesus of Nazareth, the sage, and at best sought to perfect the morality of the heathen poets, but who could affirm the proposition that “missions must cease to be an institution of conversion.”²³⁾

And so the South India congregations, the membership of which numbered 15,000 at the beginning of the nineteenth century, went backward both outwardly and inwardly, because of the want of efficient care. The field passed largely into the hands of other churches!

B. Finland — Lapland — Greenland.

During the sixteenth and seventeenth centuries the Lutheran Swedes, under the direction of such rulers as Gustavus Vasa, Charles IX, Gustavus Adolphus, and Queen Christina, did good work spreading the Lutheran teaching

23) Warneck, *ibid.*, p. 250.

among the Lapps and Finns; but the Gospel had not gained a real foothold among these peoples, as may be seen from the fact that, when a Lapp child had been baptized by a missionary, the natives would take it before one of their assemblages and carefully wash it so as to remove the effects of Christian baptism. The natives sometimes worshiped both their idols and the Christian God.

In the beginning of the eighteenth century it was a Dane who directed attention to the necessity of mission-work among these people. This time it was again a chaplain at the court of King Frederick IV by the name of Jespersen. Most of the Lapps dwelt in the territory of Norway, which then belonged to Denmark.

The missionary who labored most among the Finns and Lapps was the Norwegian pastor Thomas von Westen, who had been sent by the mission-college of Copenhagen. Von Westen was a highly gifted man; he had been offered the chair of languages at the University of Moscow by Peter the Great, but had declined. Accompanied by two chaplains, von Westen set sail for the North in 1716. He landed on the borders of East Finmark (a province of Northern Norway), where Isaac Olsen had been engaged for fourteen years in teaching the blessed truths of the Christian religion. The work was carried on zealously; schools were established and books prepared for the natives. These were at first disposed to persecute von Westen, but finally yielded and showed him such love that they would undergo great hardships to hear him preach. He traveled from place to place, selected suitable sites for houses of worship, and encouraged the natives to build them. He received children into his own home and educated them at his own expense. Many of these afterwards became famous in their land as builders of Christ's kingdom. Intelligent young men were sent to the seminary at Front-

heim, Norway, to prepare themselves for future ministerial work. From 1716 to 1722 he visited and revisited these people, laying a good foundation. The hard work began to tell on him, and finally he broke down under it. The work was resumed after an interval of decline and has borne, and even to this day continues to bear, rich fruit. Von Westen died April 9, 1727.

The Lapps in the north of Sweden had no von Westen to look after them. The influence of his example, however, was felt there. The Swedish rulers worked for the Christianization of these people. The most noteworthy of the Swedish workers was Per Fjellstroem. He served first as schoolteacher, then as pastor, then as provost in Lycksele (1719—1764). The translations he made, of the New Testament, the Catechism, and many psalms, were valuable helps.

Taken all in all, the Lutheran Church of Scandinavia deserves great praise for its unwearied efforts among these tribes of the North. The fruits were abolition of sorcery and the creating of fondness for the Church, for the Word, and for Christian education. To this day, travelers speak well of the piety, orderliness, and honesty of these people.

Turning westward, we come to Iceland. Iceland at this time needed no missionaries. Visiting Europe in the sixteenth century, Icelanders carried back to their country the Reformation truths. The Danish Lutheran liturgy was introduced, high schools were established and churches and cathedrals built, and the Bible was translated into the language of the people and printed. As a result we have in Iceland to-day one of the best-educated countries in the world, a nation devoted to its religion and country.

But farther north and west lies Greenland. There Norwegians had settled already in the ninth century (Eric the Red and Lief the Lucky), but in the course of time they

were forgotten by their countrymen, until Hans Egede, a Lutheran pastor at Vaagen, Norway, read of their settlement in an old account and became possessed with the desire to preach to them. In 1710 he wrote to the king and to several bishops, urging that he be allowed to go as missionary to this distant field. He encountered serious opposition. King Frederick IV of Denmark, who had dominion over Norway at the time, favored the plan, but not so the people. The plan was thought to be insane and impractical. Even Egede's own family opposed him. With energetic persistency that brave man, however, overcame all the obstacles that stood in his way and at last, in 1721, obtained the royal permission and royal support to go. Thus another mission of this century is connected with the name of Denmark's Lutheran king.

Egede had the sincere cooperation of his good wife, and with her and his little children and some colonists, in all about forty souls, the voyage was undertaken on *The Hope* in May. They landed in Greenland in July. The situation they met was unpromising, even depressing. "As many as twenty natives occupied one tent, their bodies unwashed, their hair uncombed, and both their persons and their clothing dripping with rancid oil. The tents were filled and surrounded with seal flesh in all stages of decomposition, and the only scavengers were the dogs. Few had any thought beyond the routine of their daily life. No article within their reach that could be carried off was safe, and lying was open and shameless. Skilful in derision and mimicry and despising men who, as they said, spent their time in looking at a paper or scratching it with a feather, they did not use gentle modes of giving expression to their feelings. They wanted nothing but plenty of seals, and as for the fire of hell, that would be a pleasant contrast to their terrible cold. When the missionary asked

them to turn to the true God, they asked when he had seen Him last.

The cold, as winter drew near, was terrific. The eider-down pillows stiffened with frost, the hoar frost extended to the mouth of the stove, and alcohol froze upon the table. The sun was invisible for two months. There was no change in the dreary night.

The devotion of Egede to these degraded people was not shared by the colonists and traders who had come with him. When the expected ship failed to appear in the spring, they announced that they would return. They had already begun to tear down the buildings preparatory to their departure, when the faith of Egede was rewarded. A ship arrived and with it the welcome news that the mission would continue to be supported.

During the summer, Egede, in his exploration of the various bays which indent the coast, discovered the ruins of one of the old Norwegian settlements which he had read about and which had seemed to beckon him to Greenland. There were only ruins remaining, but it seemed to his devoted soul that he could hear the echoes of the old Norwegian prayers and hymns. The next year, in a journey along the coast, he found many other ruins, among them those of a church, fifty by twenty, with walls six feet thick. Near by in the churchyard rested the bones of pastor and people.

Preaching, translating, trying to establish better methods of agriculture, now receiving aid from home, now apparently forgotten, Egede labored for fifteen years. Besides the heavenly assurance of ultimate victory his chief solace was the devotion of his wife. "She was confined to the monotony of their humble home, while he was called here and there by the duties of his office; but though its comforts were very scanty, she saw the ships from Norway

come and go and heard tidings from home without any desire to desert her place. Amid all his troubles he always found her face serene and her spirit rejoicing in God." His greatest trial was the want of success in his work. Though many pretended to believe, he could find little change in heart or life; for those who affected to hear the Word of God with joy among their own people still spoke of the Christian religion with derision.

After the death of King Frederick the colonists were commanded to return home to Denmark. Egede declined to go. In 1733 hope was once more kindled by the announcement that trade would be renewed and the mission supported.

But still greater misfortunes were at hand. A fearful epidemic of smallpox ravaged the country. "In their despair some stabbed themselves, others plunged into the sea. In one hut an only son died, and the father enticed his wife's sister in and murdered her, asserting that she had bewitched his son and so caused his death. In this great trial, Egede and his son went everywhere, nursing the sick, comforting the bereaved, and burying the dead. Often they found only empty houses and unburied corpses. On one island they found only one girl with her three brothers. After burying the rest of the people, the father lay down in the grave he had prepared for himself and his infant child, both sick with the plague, and bade the girl cover them with skins and stones to protect their bodies from wild beasts.

Egede sent the survivors to the colony, lodged as many as his house would hold, and nursed them with great care. Many were touched by such kindness, and one who had often mocked the good man said to him, "You have done for us more than we do for our own people; you have buried our dead and have told us of a better life." Finally

Mrs. Egede also fell a victim to the plague. Dying, she blessed her husband and his work.

In 1736, broken in health, Egede returned to Denmark, invited by the king. There by pen and tongue he continued to work for Greenland until his death. His son Paul succeeded him in the field. The Moravians, who had come to Egede's assistance, also carried on work there for many years. In 1899 the Moravians at their general synod handed over the work in Greenland to the Danish Church after receiving from that Church the assurance that their congregations would be properly provided for.

The latter part of the eighteenth century brings a lull in missionary activity and interest. Why? Upon Germany and the Protestant world the blight of rationalism and indifference had fallen. We cannot expect people to do missionary work who themselves do not accept the divine verities of the Christian religion. To such the spreading of the Gospel is useless foolishness. It was one of the efforts on the part of the devil to frustrate the extension of Christ's kingdom. It had its effect upon the Lutheran Church not only in Europe, particularly Germany, but also in America. Indeed, we remember that the Saxon immigration, which brought on the founding of our own Synod here in America, was a revolt against the evils of rationalism in Germany.

Nevertheless the beginning of the nineteenth century brings us to a new era in missions, the so-called Great Awakening in missions, in which the Lutheran Church, however, did not take the lead, but other Protestant denominations, like the Baptists, Methodists, Moravians, etc.

What part the Lutheran Church played in the nineteenth century we shall see when we study the work of the German and Scandinavian societies in the field of missions.

QUESTIONS.

- A.
1. Mention an evil effect and a good effect of the movement known as Pietism.
 2. Why did the Danish, the Dutch, and the English commercial companies at first refrain from encouraging mission-work among the natives?
 3. Narrate the beginning of the Danish-Halle Mission.
 4. Who was the leading spirit at the University of Halle?
 5. Which is a red-letter day in the history of Lutheran missions?
 6. Describe the unpleasant reception which Ziegenbalg and Pluetschau received in India.
 7. How did Ziegenbalg learn the Tamil language?
 8. Who made the first translation of the New Testament into any of the native dialects of India?
 9. Who has the honor of being the first Christian woman ever sent into the India mission fields?
 10. What building is a monument to Ziegenbalg's zeal and faith?
 11. What great agency did he use in the conversion of the natives?
 12. How did Christian Friedrich Schwartz use his salary?
 13. What did the powerful Hyder Ali of Mysore say of him?
 14. How did the rajah of Tanjore, at his death, show his confidence in Schwartz?
- B.
1. Which Norwegian labored most for the Christianization of the Finns and Lapps?
 2. What are some of the fruits of Christianity in the North?
 3. Describe the conditions and the people among whom Hans Egede worked.
 4. Tell the story of Egede's labors.
 5. Why did mission-work in South India and in the Scandinavian territory retrogress?
 6. Who revolted against the evils of rationalism?
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CHAPTER SEVEN.

Lutheran Missionary Societies.

A. German Societies.

With the exception of the state church of Scotland no Protestant state church has made foreign missions, from the beginning, the concern of the Church as such. This is also true of the Lutheran Church wherever it is a state church. The Lutheran state church cares officially only for its members within the bounds of the state. Only in a number of free churches, especially in America, are missions the affair of the Church as such. We may call this one of the evils of state-churchism. For this reason, since the end of the eighteenth century, the development of missionary life and activity has really been accomplished through the foundation and growth of missionary societies.

Our consideration of the missions of the Lutheran Church during the nineteenth century, as regards Germany and the Scandinavian lands, must needs be a study of these missionary societies. America is the exception, but even in America the Lutheran Church first entered the Foreign Mission field through the medium of missionary societies. The consideration of American Lutheran Foreign Mission work, however, will occupy the last section of our study.

We can hardly call the mission-work that had been done up to the beginning of the nineteenth century organized mission-work in the strict sense of the word. Even the Danish-Halle Mission, the work of Egede, and that done among the Lapps and Finns, can hardly be classed with organized efforts such as they are constituted to-day. The one exception of this earlier period was the Moravian Church. The others mentioned are rather examples of personal activity, which received the support of others in the Church.

When rationalism had spent itself, its sway was followed by a renewed interest in missions. But as the State, of which the Church in Germany was a part, does not provide funds for missionary work, this necessitated the formation of voluntary societies in order to turn the new interest and zeal into practical execution.

The originator of the missionary movement in Germany in the nineteenth century, before any missionary societies had yet been formed, was the Rev. John Jaenicke, of Berlin, commonly called "Father" Jaenicke. He is spoken of as a "faithful witness of the Gospel in a faithless age" and "a solitary witness of the Gospel in a time of little faith." He was preacher of the Bohemian church in Berlin. Through his earlier connection with the Moravians and through his brother, who was a Halle missionary in the East Indies, missions had for a long time lain close to his heart. He established a mission-school in 1800, a Bible society in 1805, and a tract society in 1811.

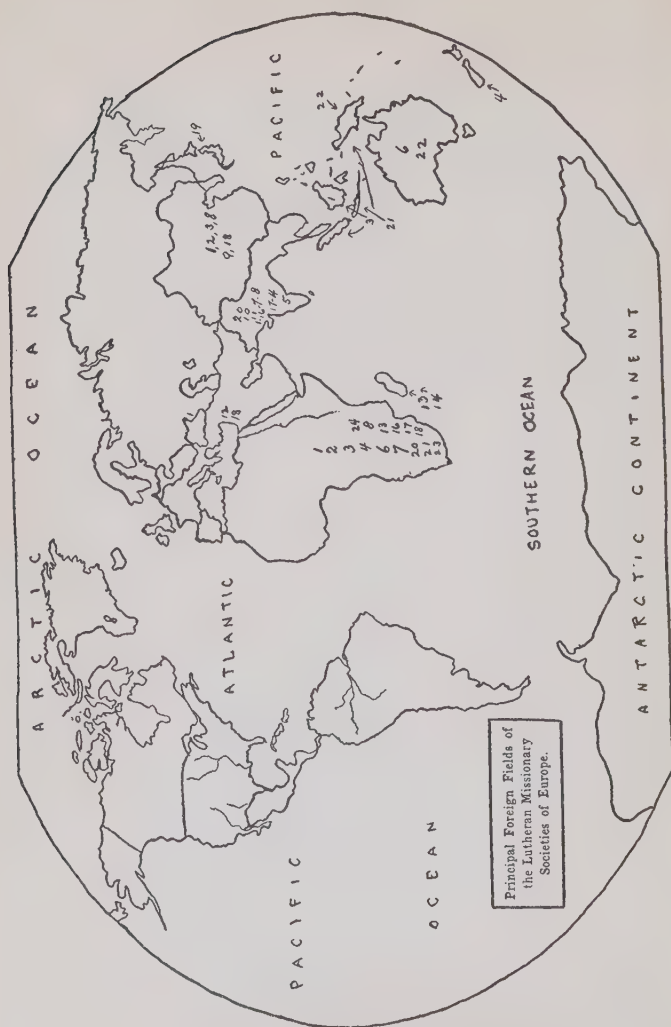
The mission-school of Jaenicke had received its first impulse from a pious layman, a chief ranger (High Forest Warden), von Schirnding in Dobrilugk. This man had been inspired for missions, not through German, but through English influence. His interest in the work had resulted in his appointment by the London Missionary Society as director of that organization in Germany. In this way the early and first impulse of the work begun by Jaenicke is traceable to England. Therefore it is not surprising to learn that of the eighty missionaries trained by Jaenicke between 1800 and 1827 a large number went into the foreign field under the auspices of English and also Dutch societies, since there was, at least during more than half of this period, no thought of sending them out from the school itself. The following are some of the outstanding men trained by Jaenicke: Nylaender, the two Al-

brechts, Schmelen, Pacalt, Riedel, and Guetzlaff. This circumstance explains, for example, why we afterwards find Guetzlaff, who had labored in China under Dutch auspices, traveling also in England to report on his work and to inspire the people for missions. David Livingstone, the famous African explorer-missionary, was one of Guetzlaff's fruits. Inspired by what he heard of Guetzlaff, Livingstone had first planned to go to China as missionary.

Karl Frederick August Guetzlaff is one of the heroic figures in the missionary annals of the nineteenth century. He was born in Pyritz, Pomerania, in 1803. After studying first at Halle, he went to the institute of Jaenicke. "After several years of labor he determined to penetrate into closed and inhospitable China. When the Netherlands Society declined to give him permission, he left their service in 1831 and became an interpreter on a coast vessel.

"Meanwhile, during his service in Java, Guetzlaff had learned the Chinese language, the most difficult of the many tongues which his extraordinary gift for language enabled him to master. Now, in the many journeys which he made up and down the coast he began to preach and to distribute thousands of tracts of his own translating. He wrote to England and America earnest appeals that workers be sent to share in his labors. Presently he was made an interpreter in the English consular service, in which position he had wide opportunity for Christian work. At the end of the Opium War he gave valuable services by his knowledge of the country and the people. Tradition records that at this time among China's vast population there were six Christians.

"Though five ports had been opened by the Treaty of Nanking, foreigners were not allowed to go far beyond them. To meet this difficulty, Guetzlaff began the training of bands of native workers who should carry the Gospel to



Principal Foreign Fields of
the Lutheran Missionary
Societies of Europe.

1. Basel Evangelical Missionary Society.
2. Berlin Missionary Society.
3. Rhenish (Barmen) Missionary Society.
4. North German (Bremen) Missionary Society.
5. Leipzig Missionary Society.
6. Hermannsburg Missionary Society.
7. Gossner Missionary Society.
8. Danish Missionary Society.
9. Danish Evangelical Association.
10. India Home Missions to the Santals.
11. Loventhals Missions.
12. Danish Orient Mission.
13. Norwegian Missionary Society.
14. Mission of the Norwegian Church by Schreuder.
15. Swedish Missionary Society.
16. Swedish Evangelical National Society.
17. Swedish Church Missions.
18. Finnish Lutheran Missionary Society.
19. Lutheran Evangelical Society of Finland.
20. Breklum (Schleswig-Holstein) Society.
21. Neukirchen Society.
22. Neuendettelsau Society.
23. Hanover Society.
24. Bielefeld Society.

(The numerals on the map refer to the societies as numbered above.)

the most distant of the eighteen provinces. He continued to preach and to call upon the homelands for aid. In 1849 he visited Europe. Traveling rapidly, he flew 'like an angel' through most of the European countries, preaching, pleading, and endeavoring to form societies, which should divide vast China into missionary provinces. Among the few who heard and answered his plea was, as we have seen, David Livingstone.

"In 1850 Guetzlaff returned to China. The bands of native workers which he had trained with such enthusiasm had not lived up to his high hopes, but had basely betrayed him. Before he could do much toward repairing the damage which they had wrought, he died at the age of forty-eight. He was buried in Hongkong, and over his body was erected a mighty stone bearing in English the inscription 'An Apostle' and in German 'The Apostle to the Chinese.'

"The literary labors of Guetzlaff were enormous, especially when we consider that he was constantly occupied with other affairs as missionary and interpreter. He translated the Bible into Siamese; he aided the Englishman Robert Morrison in his translation of the Bible into Chinese; he published a monthly magazine in Chinese and wrote in Chinese various books on useful subjects. Among his English and German works were a *Journal of Three Voyages along the Coast of China in 1831, 1832, and 1833*, *A Sketch of Chinese History, Ancient and Modern, China Opened*, and *The Life of Taow-Wwang*.

"As remarkable as Guetzlaff's talent and industry was his enthusiasm. Where his work did not succeed, failure was brought about not by any lack in himself, but in those of whom he expected larger things than they could accomplish.

"A missionary historian describes a memorial to Guetz-

laff which seems singularly appropriate to his life of devotion:—

“We were passing through the Straits of Formosa at midnight, when we saw suddenly before us on China’s wild coast a towering lighthouse. At the same moment a loud cry came over the water, “Guetzlaff!” We asked who was summoned, and they answered that the lighthouse was named for the missionary Guetzlaff, and thus by the use of his name instead of the accustomed “Beware!” was his memory recalled.’ ” 24)

The school founded by Jaenicke subsequently went to decay through poor management, but it gave impulse to the founding of the Berlin Missionary Society, which came to life in 1824. However, previous to this time another society had been organized, namely, the Basel Missionary Society.

1. *Basel Evangelical Missionary Society.*

On August 30, 1780, the German Christian Society (*Die Deutsche Christentumsgesellschaft*) was founded at Basel through the influence of Dr. J. A. Urlsperger, who had recently visited England. This society undertook, as a kind of union, to collect and impart information far and near respecting the kingdom of God. It corresponded to the London Missionary Society. In 1801 Friedrich Steinkopf, who since 1798 had been secretary of the Basel Society, went to London as preacher to the German Savoy Church and in 1802 became director of the London Missionary Society. In 1804 he took part in founding the British and Foreign Bible Society. He was the connecting link between England and Basel, and largely through his influence the Basel Mission was founded.

C. F. Spittler, who had gone to Basel as successor of

24) Singmaster, *The Story of Lutheran Missions*, pp. 165—167.

Friedrich Steinkopf (lay secretary), became so interested in foreign missions that he proposed to go to Berlin and enter the mission-training-school founded there in 1800 by Johann Jaenicke. Thereupon the Basel Society attempted to induce Jaenicke to remove his school to their city. On his declining of the offer it became more and more evident that Basel must begin a work of its own. The circumstances which led to the decisive step were brought about by the Napoleonic wars then disturbing the world. The city of Basel was threatened by a French garrison, which began bombarding it. In the midst of the bombardment such a violent storm arose that the bombs were spent before they could do any damage to the buildings. This escape from destruction was regarded as a special deliverance of God, and the gratitude of the pious citizens was evidenced in the organization of the Basel Evangelical Missionary Society, founded May 25, 1815, and in their support of the missionary school, which was established the next year. Under the management of Christian Blumhardt the mission-school slowly began to gain headway. For the first few years its students, when ready for service, were handed over to mission-societies outside of Germany and Switzerland, especially to the Rotterdam Society and the English Church Missionary Society. But as early as 1821 it began to send out missionaries under its own direction. Its first field was Southern Russia.

The work there, however, was suspended by an imperial ukase and dissolved in 1839. During this time the Bible had been translated into Turkish-Tatar and the modern Armenian languages; Armenia and the regions toward Bagdad and Tabriz had been visited, and an evangelical congregation had been established among the Armenians at Shamakhi. Eight men were sent by Basel to Liberia in Africa in 1827 and 1828, but four soon died, and the

remaining four settled in other regions. In 1828 the mission on the African Gold Coast was founded, but during the first twelve years as many missionaries died without having seen the fruit of their labors. In 1834 Hebich, Greiner, and Lehner were sent to the west coast of India. Other fields were added in the course of time in China, Borneo, and India. In China the work was begun in 1846 under the direction of Gutzlaff.

The Basel society is undenominational, being affiliated with no single Church, but having unionistic relations with nearly all the Protestant churches of Central Europe. Because of its intimate connection with the Lutheran Church of Germany and as many of its workers have been Lutherans, it is usually listed with the Lutheran societies.

The organization has the distinctive characteristic of combining evangelical and industrial work, due to the initiative of Inspector Joseph Josenhaus (1850—79). It trains farmers, weavers, shoemakers, bakers, workers in wood and iron, tailors, printers, and mechanics as well as teachers and ministers. The general theory is that every man of good character and sincere Christian purpose can be utilized somewhere. And so the society tries to place every man where he can be most useful in the cause of the Gospel. It was also the first of the German societies to introduce medical work into its mission-fields. Doctors and female workers were first sent out during the term of Inspector Otto Schott (1879—84). Between 1815 and 1882 this body trained eleven hundred and twelve candidates.

In 1915, the year of the society's centennial, Europe was in the throes of the World War, which naturally added an undertone of sadness to its celebration. The missions in Africa and India suffered severely during the war, and the work there had to be transferred to other organizations.

Its fields in 1924 included China, Borneo, Dutch East India, and the African Gold Coast.

In connection with what has been said above about the Basel Society, we must also mention the work of a man who, though he did not enter the mission-fields under the auspices of that organization, yet received his training there and burned with zeal to carry the Gospel to the heathen. This was Johann Ludwig Krapf. He became pastor of a congregation and tells us: "In the needs of my congregation I recognized those of non-Christian lands in a measure that affected me very deeply; in their sorrow I recognized the wretchedness of the heathen. The grace which I myself enjoyed and which I commended to my own people was, I felt, for the heathen as well; but there might be no one to proclaim it to them. Here every one without difficulty may find the way of life; in those lands there may be no one to show the way."²⁵)

As the Basel Society was not yet sending out its own men into the field, Krapf's application to become a missionary was referred to the English Church Missionary Society, and he was sent to Abyssinia in 1837. He and his fellow-workers found the doors closed against them, but finally he started to work at Shoa, in the south of Abyssinia, alone. In 1842 he left his station for a journey to Egypt to meet his bride, who had come to join him.

On their return to Shoa the ruling prince forbade Krapf to continue his work in his kingdom. Krapf then decided to go to the Gallas, a people to whom no missionary had till then been sent. This plan, too, turned out to be impossible of fulfilment. One disappointment after the other came to him. In his discouraged state of mind he wrote home: "Abyssinia will not soon again enjoy the time of grace she has so shamefully slighted. . . . It is a

25) Singmaster, *The Story of Lutheran Missions*, p. 136.

consolation to us and to dear friends of the mission to know that over eight thousand copies of the Scriptures have found their way into Abyssinia. These will not all be lost or remain without a blessing. Faith speaks thus: Though every mission should disappear in a day and leave no trace behind, I would still cleave to mission-work with all my prayers, my labors, my gifts, with my body and soul; for there is the command of the Lord Jesus Christ, and where that is, there is also His promise and His final victory.'

"Krapf now determined to attempt to gain a footing on the coast in order from there to reach the Gallas, whose language he had learned. With this object in view he sailed with his wife in an Arab vessel from Aden in November, 1843. Strong headwinds and a heavy sea compelled them to return to Aden. In spite of their exertions the water gained upon them in their leaky boat, and on reaching the entrance to the harbor, the land wind drove back the vessel toward the open ocean. Half an hour after they were taken from the vessel, it sank. Eight days later Krapf sailed again, and after four or five weeks' journey arrived at Mombasa. Scarcely, however, had he begun to work at Mombasa when he was called to pass through another sorrow in the loss of his wife. In prospect of death she prayed for relatives, for the mission, for East Africa, and for the Sultan, that God would incline his heart to promote the eternal welfare of his subjects. The next day she appeared much better, but the day following much worse, while her husband himself was so weakened by fever as to be obliged to leave the care of her almost entirely to others. The next day she breathed her last, and on the following morning, Sunday, they buried her, according to her wish, on the mainland in the territory of the Wanika, her new-born daughter by her side. Krapf, even amid all these trials, wrote in a letter to the secretary of the mis-

sionary society: 'Tell the committee that in East Africa there is the lonely grave of one member of the mission connected with your society. This is an indication that you have begun the conflict in this part of the world; and since the conquests of the Church are won over the graves of many of its members, you may be all the more assured that the time has come when you are called to work for the conversion of Africa. Think not of the victims who in this glorious warfare may suffer or fall; only press forward until East and West Africa are united in Christ.' " 26)

It was a real joy to him when in 1846 a coworker in the person of Johann Rebmann was placed at his side.

After twelve years of labor, Krapf took a furlough to visit Europe. On his return he brought two missionaries and three mechanics with him. He wrote of his difficulties: "And now let me look backward and forward. In the past, what do I see? Scarcely more than the remnant of a defeated army. You know I had the task of strengthening the East African Mission with three missionaries and three handicraftsmen; but where are the missionaries? One remained in London, as he did not consider himself appointed to East Africa; the second remained at Aden, in doubt about the English Church; the third died on May 10 of typhoid fever. As to the three mechanics, they are ill of fever, lying between life and death, and instead of being a help, they look to us for help and attention; and yet I stand by my assertion that Africa must be conquered by missionaries; there must be a chain of mission-stations between the East and the West, though thousands of the combatants fall upon the left hand and ten thousand on the right. . . . From the sanctuary of God a voice says to me, "Fear not; life comes through death, resurrection through decay, the establishment of Christ's kingdom

26) Singmaster, *The Story of Lutheran Missions*, pp. 138—140.

through the discomfiture of human undertakings. Instead of allowing yourself to be discouraged at the defeat of your force, go to work yourself. Do not rely on human help, but on the living God, to whom it is all the same to serve by little or by much. . . . Believe, love, fight, be not weary for His name's sake, and you will see the glory of God." " 27)

Thereafter he made a number of other attempts, in spite of failing health, to penetrate into the interior of Africa, but to no avail. At length he was forced to return to Europe and remain there, although he worked and prayed for missions till the end.

It was the heroic, self-sacrificing labors of men like Krapf which finally opened up the dark African Continent to Christian missions.

2. The Berlin Missionary Society (Berlin I).

From Basel we turn to Berlin. The influence of "Father" Jaenicke had wrought a change in the general attitude toward missions. In 1823, ten notable men, theologians, jurists, and officers, among them Neander, Tholuck, Bethmann-Hollweg von Gerlach, issued an appeal for contributions for the Evangelical missionaries. This resulted in the formation, 1824, of a Society for the Promotion of Evangelical Missions among the Heathen, commonly known as the Berlin Missionary Society I. This society sent its first missionaries in 1834 to South Africa. The first severe trials were gradually overcome, and the work began to go forward apace. Starting with the Bethany Mission in Orange Free State, its work was extended to Cape Colony and Natal. A number of Lutheran synods were organized in the course of time.

In 1882 this society entered the China mission-fields, where quite successful work has been done.

27) Singmaster, *The Story of Lutheran Missions*, p. 141.

A new beginning was made in 1891 in what was then German East Africa.

Like the Basel Society this organization has been unionistic in character. It has been blessed with able directors, chief among whom were Wallmann, Wangemann, and M. Gensichen.

Its work suffered in Africa during the Boer War and in China during the Boxer uprising. In common with all German missions in Africa the World War seriously disorganized the work.

3. The Rhenish (Barmen) Society.

As in the case of the foregoing societies, so the Rhenish Society was unionistic in character, with the two elements, Lutheran and Reformed, working together in all its enterprises.

As early as 1799 there was in Elberfeld a union of laymen who formed the German Mission Union for the purpose of praying for the cause of missions. The society later added mission-work among the Jews. Through the instrumentality of Director Blumhardt of the Basel Society a missionary society was organized, 1819, in Barmen, which in 1828 united with the Elberfeld, Cologne, and Wesel unions to form the Rhenish Missionary Society. The Barmen Union had a missionary training-school since 1825, which now trained workers for the new organization.

Its fields of labor are Cape Colony, South Africa (1829), Borneo (1834), Sumatra (1826), Nias (1863), China (1846), and New Guinea (1887). The latter field has been given over to the American Lutheran Iowa Synod.

Among its outstanding missionaries we find the names of Hugo Hahn, who worked among the Hereros in Africa and Nommensen and Warneck, who served the Bataks in Sumatra.

4. *The North German (Bremen) Missionary Society.*

Lutherans and Reformed also united in the establishment of the Bremen Society at Hamburg in 1836. The harmony between the factions was not very good, and the result was a separation, a division into various parts. First the Leipzig, then the Hermannsburg, and finally the Breklum party left, each forming its own society. But the Bremen Society, still supported by Lutherans and Reformed, continued to carry on. In 1847 a mission was started among the Ewe people on the Slave Coast of West Africa. Its first missionaries had been sent to New Zealand in 1842 and also to South Stewart's Island. In India it had the Rajahmundry mission, which was transferred to the General Synod in 1850, later was under the care of the General Council, and is now carried on by the United Lutheran Church.

5. *The Leipzig Missionary Society, "the Aristocrat among Missions."*

From 1819 to 1836 a Mission Union had been established at Dresden as a branch of the Basel Society. It had conducted a preparatory school in 1832 to train its candidates in the Lutheran Confession. In 1838 a mission-seminary was opened, and the society became independent of Basel. It received its strongest impress from its first director, Dr. Karl Graul, an accomplished theologian, a diligent investigator, and an energetic worker. He made a special effort to make the Dresden Society the center of Lutheran mission-work. In 1846 the seminary was transferred to Leipzig to give the students an opportunity to take a course also in the Leipzig University. The rules by which the society worked were: to carry on the work of missions in the spirit of the Lutheran Church; to give the missionaries a thorough course of instruction; to adapt

the preaching to the needs of the people; and to leave the heathen unmolested in customs not in conflict with the Word of God. With such principles, the society was supported in Saxony, Bavaria, Mecklenburg, Hanover, Russia, France, Denmark, Sweden, America (Missouri Synod), Africa, and Australia. The society became the heir of the Danish-Halle Mission among the Tamils when, in 1840, it sent Rev. J. H. K. Cordes to Tranquebar. Missionary E. R. Baierlein, who labored among the Chippewa Indians near Frankenmuth, Michigan, from 1847 to 1853, was an emissary of this society. From 1853 to 1886 he was in its service in India.

Both Dr. F. Zucker and Dr. C. M. Zorn and also our first missionaries in India, Th. Naether and F. Mohn, originally entered the mission-field under the auspices of this society, which, because of the thoroughness of its work, was called "the Aristocrat among Missions." These men separated from it afterwards because of its toleration of false doctrine.

The fields of this society have been in India and East Africa.

6. The Hermannsburg Missionary Society.

This society was founded in the village of Hermannsburg, Hanover, by the Lutheran minister Louis Harms in 1849. Harms, who had been brought up under rationalistic influences, remained true to the principles of the Gospel. His faith and zeal inspired others. When he succeeded his father as pastor at Hermannsburg, his congregation, composed mostly of farming people, followed his leadership in the organization of a missionary society and was ready to make any sacrifice that his plans might be carried out.

Harms established a missionary seminary in Hermanns-

burg and began training men for the field. The candidates were given a religious and industrial preparation. "He believed that missionary work could best be accomplished by sending out colonies of missionaries, who should be a support and encouragement to one another and who should furnish to the natives an example of Christian behavior in all the walks of life."

After a preparation of four years the first group of workers was sent out in 1853. The party was composed of twelve missionaries and eight colonists. They sailed in the *Candace* for Africa, where they found a door open for them in Natal. A large tract of land was purchased, and work was begun. Thereafter every four years, and later, when a second mission-house had been established, every two years, considerable detachments followed to establish new mission-colonies.

The spirit which actuated Harms in this interesting endeavor is seen in the directions with which he sent the missionaries on their way: "Begin all your work with prayer; when the storm rises, pray; when the billows rage round the ship, pray; when sin comes, pray; and when the devil tempts you, pray. As long as you pray, it will go well with you, body and soul."

Elsie Singmaster writes of this society's early work: "No Lutheran mission has so intense a Lutheran spirit as the Hermannsburg mission, whose founder wished all the Lutheran symbols and especially the beautiful Lutheran liturgy to be recognized and used by mission-churches as well as by churches in the fatherland.

"The good ship *Candace*, one of the most famous and probably the first of the missionary ships of the world, made many journeys. Not the least interesting, at least to those concerned, was her second, when she carried to Natal reinforcements and additional colonists, among them

a wife for each of the missionaries who had made the pioneer journey.”²⁸⁾

Another field started in Australia was later transferred to the Australian Immanuel Synod. In India, work was begun in 1866 among the Telugus north and west of Madras. Since the World War its field in India was turned over to the American Lutheran Joint Synod of Ohio. The property is still held by the Mission Trust of Southern India.

7. The Gossner Missionary Society (Berlin II).

The founder of this society, John Evangelista Gossner, was reared in the Roman Catholic Church. He embraced Protestantism in 1826 and in 1829 was given charge of Bethlehem Church in Berlin. In 1831 he became one of the directors of the Berlin Missionary Society, but five years later he separated himself from it because he could not agree with its missionary policy at home and on the field. He believed that missionaries should, like St. Paul, support themselves by manual labor. Accordingly he sought and sent artisans, who were expected to witness for Christ by word and deed. The society which he founded in 1836, when he was sixty-three years of age, was at first committed to these principles. Later Gossner is said to have admitted that higher educational standards are also desirable. Work was begun in India in 1844. Extraordinary successes were won among the Kols, although it took five years of hard work before the first convert was baptized. Pastor Gossner gave his four pioneer missionaries these instructions: “Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer! Wrestle like Jacob! Up, up, my brethren! The Lord is coming, and to every one He will say, ‘Where hast thou left the souls of these heathen?’ ”

28) Singmaster, *The Story of Lutheran Missions*, p. 135.

When his men became so discouraged that they asked for permission to seek another field, because there were no converts at first, he replied: "Whether the Kols will be converted or not is of no concern to you. If they will not accept the Word, they must hear it to their condemnation. Your duty is to pray and preach to them. We at home will also pray more earnestly."

One of the largest and finest institutions of its kind in India is the leper asylum of the Gossner Mission at Purulia, founded by Missionary Uffmann in 1888. "There is a model village on a tract of fifty acres of evergreen woods, with sixty spacious houses, offices, dispensaries, a hospital, prayer-rooms, and a lofty Lutheran church. Four-fifths of the inhabitants are Christians. The medical treatment is that prescribed by the latest investigations of scientific men who have discovered the blessed fact that the prevention of leprosy for the children of lepers is possible and inexpensive.

"A visitor thus describes a Christmas celebration: "The lepers came marching out, singing hymns and playing instruments. Some limp slowly, some blind ones are led by their comrades, some are carried. At last all are seated in the sunshine. There were knitted garments, mufflers, scrap-books, toys, something for everybody,—and how grateful they were! But when we saw the disfigured hands held out for the gifts or little leper girls caressing their new dolls, our hearts were deeply touched, and we could hear those leper boys making music with their new instruments almost through the whole night.

"Hear this grateful letter from a leper saint: "Lady, Peace! Your love-heart is so great that it reached this leper village, reached this very place. I, being Guoi Aing, have received from you a bed's wadded quilt. In coldest weather, covered at night, my body will have warmth, will

have gladness. Alas, the wideness of the world prevents us seeing each other face to face, but wait until the Last Day, when with the Lord we meet together in heaven's clouds; then what else can I utter but a whole-hearted mouthful of thanks? You will want to know what my body is like. There is no wellness in it. No feet, no hands, no sight, no feeling; outside body greatly distressed, but inside heart is greatest peace, for the inside heart has hopes. What hopes? Hopes of everlasting blessedness because of God's love and because of the Savior's grace. These words are from Guoi Aing's mouth. The honorable pencil-person is Dian Sister."

"'Beyond question this work at Purulia is one of the most successful concrete results of Christian missions that the world can show.'"²⁹⁾

During Gossner's lifetime 141 missionaries were sent out to India.

One of the results of his work was that in 1919 the Christians among the Kols in Bihar and Orissa succeeded in establishing an autonomous church, which is now under the fostering care of the United Lutheran Church of America. The Ganges mission, as a result of the World War, was split up between a number of non-Lutheran societies.

Work was begun in Central Kamerun, West Africa, just before the outbreak of the World War, but was afterwards discontinued.

For a space of about twenty years no further missionary societies were founded. Since that time there have been new undertakings. Among them is the Breklum (or Schleswig-Holstein) Society, 1877, founded by Pastor Jensen, with established fields in India and Africa. The Neukirchen Society, 1882, was founded in the Rhine

29) Singmaster, *The Story of Lutheran Missions*, pp. 82. 83.

Province by Ludwig Doll, with fields in Africa and Java. Most important among the remaining Lutheran societies is that of Neuendettelsau, founded as a result of the efforts of Pastor Loehe, who established a mission-seminary already in 1843 to train men for work in America. Its first independent foreign work was inaugurated through the self-sacrificing efforts of Rev. J. Flierl in 1885. The field is in Kaiser Wilhelmsland in New Guinea. Its work among the Papuans of Australia was undertaken in connection with the Australian Immanuel Synod. The Hanover Society began its work in South Africa and the Bielefeld Society in East Africa.

B. Scandinavian Societies.

1. Danish Societies.

We mentioned in a previous chapter that the beginning of Lutheran missions in India received its impetus from Frederick IV, King of Denmark. The workers in the field, however, came from Germany. There was little missionary interest in Denmark itself. A turn for the better came in the early part of the nineteenth century with the founding of the Danish Mission Society through Pastor Bone Falck Ronne in 1821, although this organization did not at once develop a fresh missionary activity.

This society at first interested itself in the old Greenland Mission established by Hans Egede and was instrumental in supplying more capable missionaries and arranging for the training of suitable native helpers.

In 1827 a working agreement was made with the Basel Society, which resulted in the sending of a number of Danish missionaries to the African Gold Coast.

In 1860 it was decided that the Danish Missionary Society should become the leader in all the mission-work in Denmark. Two years later a mission-seminary was founded.

In 1863 a delegate was sent from Germany to inquire if the society would take over the independent mission at Bethany, in South India. This mission had been established by Missionary Ochs after he had severed his connection with the Leipzig Society on account of differences on the caste question. The society decided to help him in India with money and men.

This was the beginning of the new Danish Tamil Mission.

In 1896 a field was opened in Northern China (Port Arthur).

A Danish Evangelical Association for China is affiliated with the society, and a special committee supports the Indian Home Missions to the Santals in India, founded by the Danish missionary Borresen and the Norwegian Skrefsrud.³⁰⁾

Another Danish society, the so-called Loventhals Missions, founded by Grundtvigians in 1872, has done some work among the Karens in India.

The Danish Orient Mission, founded in 1898, has its field in Syria.

2. Norwegian Societies.

The missionary activity of the Norwegian people began with Hans Egede. But as Norway at that time was united to Denmark, and as Egede was supported and controlled by the royal government in Copenhagen, he has been identified with Danish missions. Entirely national both in origin and operation are the two Norwegian mission-societies, the Norwegian Mission Society and the Mission of the Norwegian Church by Schreuder.

The Norwegian Mission Society. Headquarters, Stavanger, Norway. In the third decade of the nineteenth

30) Warneck.

century, after Norway had become an independent state by its separation from Denmark, in 1814, there were formed all over the country, but more especially among the followers of the great revivalist Hans Nilsen Hauge, a number of minor mission-associations, the first and the largest among which was that of Stavanger, 1826. These associations sent their money and their missionaries, if any they had, to Basel. The Stavanger Association, however, placed its first missionary, Hans Christian Knudsen, in the service of the Rhenish Mission Society. Then, in 1841, Jon Hougvaldstad, a small tradesman from Stavanger, but a personal friend of Hauge, seventy-one years of age, went to Germany to investigate mission-societies and missionary schools; and the result of his journey was that August 8, 1842, all the minor associations in Western Norway consolidated into one society. In 1843 they were joined by all the minor associations of Eastern Norway, and thus was formed the Norwegian Mission Society. This movement was carried on almost exclusively by laymen, while the Norwegian Church, in its official position as a state institution, assumed a very cool and reserved attitude toward it — a circumstance which later proved of importance for the formation of the Mission of the Norwegian Church by Schreuder.

The denominational character of the society is strictly Lutheran. According to its laws its missionaries must receive ordination from a bishop of the Lutheran state church and a license from the king, which is valid only for a certain field.

The society is engaged in two different fields: 1) Zululand and 2) Madagascar.

1) The Zulu Mission was begun in 1844 by Schreuder. To the Norwegians, as to other missionaries, Zululand proved a very hard, but, after the first hindrances had

been overcome, a very promising field. The first station was founded at Umpumulo, in 1850, and in 1858 the first convert, a Zulu girl, was baptized at Umpumulo. When Bishop Schreuder, in 1876, transferred his services to the Mission of the Norwegian Church, he carried with him a part of the field already under cultivation; but the society continued its labor with great energy and considerable success.

2) The Madagascar Mission was begun in 1866 and soon assumed large proportions, including not only the Hovas in the inland, with a station in the capital, Antananarivo, but also, since 1874, the Sakalavas, on the western coast, and since 1888 some points on the southern coast never before visited by Europeans.

The Norwegian Church Mission by Schreuder was the father of the Norwegian Church Mission. His *A Few Words to the Church of Norway*, 1842, had a great effect upon the whole country. He started the Zulu Mission under tremendous difficulties, and it is indebted for its success to his powerful personality. During the war between the English and the Zulus most of the English and German mission-stations were disturbed or fully destroyed. But Entumeni was not touched, owing to the deep respect of King Cetewayo for Schreuder. The Madagascar Mission he also directed and superintended at its beginning. Nevertheless, although he served the Norwegian Mission Society for thirty years, it was always his wish to be the missionary of the Church of Norway, of the official state institution, and not the missionary of any private institution. Accordingly, in 1873, he separated from the society, and a committee was formed, with Bishop Tandberg at its head, which represented the Church of Norway. Bishop Schreuder took Entumeni with him, and shortly after, in 1881, a new station was founded at Untunjambili. After

his death the mission was continued by his pupils, among whom are several natives, under the direction of the above-mentioned committee, which has its seat in Christiania (Oslo).

In addition to these three there are several minor societies: the Norwegian Committees, in aid of the Indian Home Missions to the Santals; the Bethany China Mission, assisting the China Inland Mission, and the Norwegian Lutheran China Mission Association, organized in 1891.

3. Swedish Societies.

The first missionary work undertaken by Lutheran Sweden was among the Lapps and Finns, as we have seen.

Afterwards the powerful impulse which Protestant missions received from England in the beginning of the nineteenth century made itself felt also in Sweden. A number of missionary societies were organized, of which the following are the more important:—

1) The Swedish Mission Society, soon after its foundation, was able to send out its first missionary to the Finns, Carl Ludwig Tellstroem, a painter, whose cordial interest in the people was aroused by his summer visits to their camps. In the following year he was joined by two other young men, and they visited the tents, preached, and gave some general instruction.

The following story illustrates some of the results of this work. A young Finnish girl, Marie Magdalene Mathsdotter, through the preaching of the missionaries came to see and understand the misery in which her race lived. She learned Swedish that she might be able to speak to the king and in 1864 walked two hundred miles to Stockholm. She picked out in the street the first lady who to her eyes seemed to look trustworthy, and in a short conversation she made that lady her patroness. Next day she

had an audience with the king, and after talking with a number of influential men during a stay of a few days, she walked back to her native place with money enough to build a house or an asylum, or, as it is called, a "children's home," to which she could invite the children of her race to go for Christian and industrial instruction. The society provided her "home" with teachers, and so successfully did the plan work that there are now a number of such institutions among the Finns.

2) The Swedish Evangelical National Society was founded in 1856 by Pastor H. I. Lundborg as a consequence of a revival within the Swedish Church produced by the lay preacher Rosenius. Propositions of union were made to it in 1875 by the Swedish Church Mission, but declined. It preferred to make itself the organ of all such free and spontaneous mission-movements as might arise among the Swedish people.

In 1863 it established a mission-seminary at Johannelund, on Lake Maelar, a little outside of Stockholm, originally intended only for home mission work. In 1861 it extended its activity also to foreign missions, and it now works in two different fields, among the Gallas in East Africa and among the Gonds in Hither India.

The mission to the Gallas in East Africa was begun in 1865 on the advice of Dr. Krapf and Bishop Gobat.

The mission to the Gonds was begun in 1877, on the advice of Dr. Kalkar, in the central provinces of India.

3) The Swedish Church Mission was organized with the sanction of the king as a result of a petition from the General Assembly of the Swedish Church, under a board of seven directors, with the Archbishop of Upsala as its permanent president. Negotiations for a union with the other mission-societies already existing did not succeed, but the Church Mission nevertheless immediately began

work. It draws its revenue from a general collection taken up on a certain day in all Swedish churches. It maintains a mission among the Zulus in Africa and a mission among the Tamils in India.

Among the smaller societies are the Swedish Mission in China, the Swedish Mongol Mission, and the Jerusalem Association.

“Among the most popular missionary societies in Denmark and Norway is the Home Mission to the Santals, established in 1867 by a Dane, Hans Peter Boressen, and a Norwegian, Lars Olsen Skrefsrud. Lars Skrefsrud was the son of pious Christian parents, but led a life of such waywardness that he was finally confined in prison. During his term of two years he was thoroughly converted and determined to devote his life, when he should be free, to mission-work. As soon as he was released, he offered himself to the Norwegian mission in Africa, but the committee concluded that a man just out of prison was not a safe agent. He then applied to Father Gossner, who accepted him for work in India. In the training-school he became acquainted with Boressen, and so close was their friendship that, when they were placed in different stations, they separated from the Gossner Mission to found the Home Mission to the Santals, which is supported by Danish and Norwegian Lutherans in all parts of the world.”³¹⁾

4. Finnish Societies.

The Finns, who were among the last of the Northern races to be Christianized and among whom the Swedish Lutherans spread the truths of the Reformation, have also shown laudable activity in the field of foreign missions.

At first their contributions were given to the support of the work done by other European societies. In 1859, how-

31) Singmaster, *The Story of Lutheran Missions*, p. 65.

ever, the Finnish Lutheran Missionary Society was organized, and in 1867 its own mission was established in South Africa. To-day it is doing work in China, Palestine, and Southwest Africa.

The Lutheran Evangelical Society of Finland, founded in 1873, carries on work in Japan.

QUESTIONS.

- A.
 - 1. Why was it necessary to form voluntary societies in order to give an outlet for missionary zeal?
 - 2. Who was the originator of the missionary movement in Germany in the nineteenth century?
 - 3. Describe the missionary activity of Karl F. A. Guetzlaff.
 - 4. Under what circumstances was the Basel Evangelical Missionary Society organized?
 - 5. What is its distinctive characteristic?
 - 6. Describe the missionary activity of Johann Ludwig Krapf.
 - 7. Describe the organization of the Berlin Missionary Society.
 - 8. Which society is called the "aristocrat among missions"? Why?
 - 9. Who was the notable founder of the Hermannsburg Missionary Society?
 - 10. What was its missionary policy?
 - 11. Name its famous missionary ship.
 - 12. Under what circumstances was the Gossner Missionary Society founded?
 - B.
 - 1. Describe the work of the Danish Missionary Society.
 - 2. Under what circumstances was the Norwegian Missionary Society founded?
 - 3. Relate the story of Marie Mathsdotter.
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CHAPTER EIGHT.

Foreign Missions of the Lutheran Church in America.

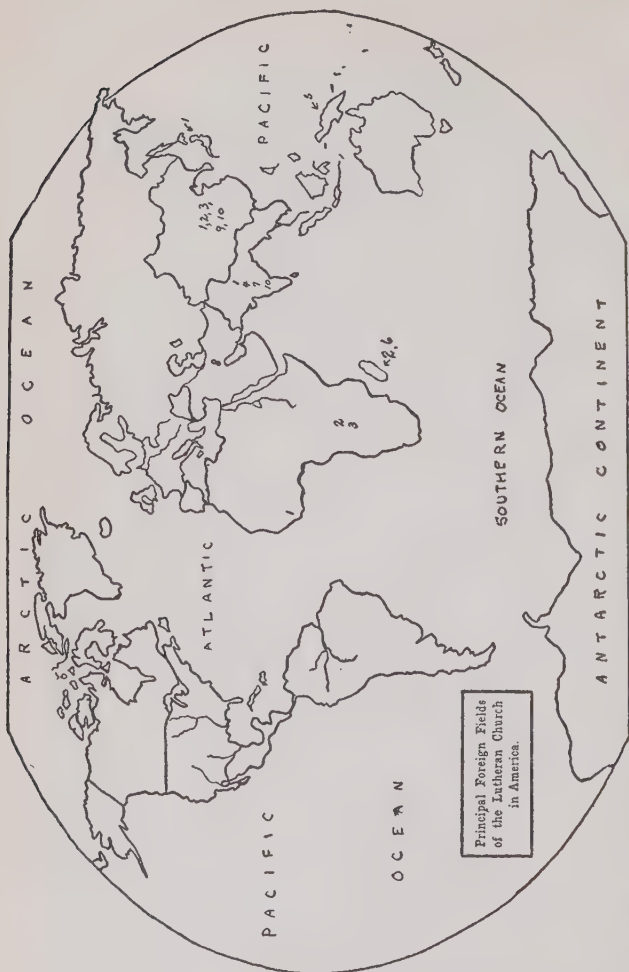
1. The United Lutheran Church.

This organization, founded in 1918 by a merger of the General Synod, the General Council, and the United Synod in the South, marks the beginnings of its foreign mission-work in the activity of these three older synods.

The earliest American Lutheran missionary society was organized as a result of the inspiration engendered among American Lutherans by the reports of the work done by Guetzlaff in China and Rhenius in India. It was the Central Missionary Society of the General Synod, founded at Mechanicsburg, Pa., in 1835, and was intended to support both home and foreign missions — “to send the Gospel of the Son of God to the destitute portions of the Lutheran Church in the United States of America by means of missions; to assist for a season such congregations as are not able to support the Gospel; and, ultimately, to cooperate in sending it to the heathen world.” In 1839 the name of this body was changed to “The Foreign Missionary Society of the Evangelical Lutheran Church in the United States of America.”

It was decided, in answer to the appeal of Rhenius, to send John Christian Frederick Heyer to India. The fact that the society had made a unionistic connection with the interdenominational American Board of Commissioners for Foreign Missions, however, caused Heyer to withdraw. He was sent to India nevertheless in 1841 under the auspices of the Society for the Propagation of the Gospel founded by members of the Ministerium of Pennsylvania in 1836.

“Father” Heyer, as he was affectionately called, the



1. United Lutheran Church. 2. Norwegian Lutheran Church of America. 3. Augustana Synod.
4. Joint Synod of Ohio. 5. Iowa Synod. 6. Lutheran Free Church. 7. Lutheran Santal Mission in India.
8. Lutheran Orient Mission. 9. Lutheran Brethren. 10. Missouri Synod.

(Numerals on the map refer to the synods as numbered above.)

first missionary sent out to the heathen world by the American Lutheran Church, was an intensely interesting personality. He was of German birth and had come to America when he was fourteen years old. From 1817 to 1841 he had been one of the pioneer home missionaries of the Middle West, laboring in difficult and widely divided fields in Western Pennsylvania and Maryland, Indiana and Kentucky, Illinois and Missouri. Traveling from settlement to settlement, often amid the greatest hardships, he had established churches and Sunday-schools.

When he accepted the call to India, he was almost fifty years old. A younger man might well have hesitated to meet the dangers of the sea, the menace of a foreign climate, the loneliness of exile. But Heyer knew neither fear nor hesitation. He fully realized that his new undertaking was fraught with dangers. "I felt calm and cheerful, having taken this step after serious and prayerful consideration, and the approbation of the churches has encouraged me thus far. But I am aware that ere long, amidst a tribe of men whose language will be strange to me, I shall behold those smiles only in remembrance and hear the voice of encouragement only in dying whispers across the ocean, and then nothing but the grace of God, nothing but a thorough conviction of being in the path of duty, nothing but the approving smile of Heaven can keep me from despondency."

It was thought best that Mr. Heyer should begin his work in the Telugu country north of Madras. It was the beginning of the hot season when he arrived, and he was advised to remain in Madras and commence the study of the language. But his impatient spirit would not let him rest. In spite of the intense heat he traveled to Nellore and thence to Guntur, where, invited and welcomed by a godly Englishman, Henry Stokes, who was collector of the

district and who had earnestly wished for a missionary, he made an end of his long journey. On the first Sunday in August, 1842, he held a service with the aid of an interpreter.

At once, according to the sound method of the Lutheran missionary, he set about establishing schools. He began a school for beggars and another for a scarcely less despised class—Hindu girls. This was the first Hindu girls' school. Within the first year of his activity he was able to report three adult baptisms. In two years two missionaries came to his aid, a German, the Rev. L. P. Valett, who came to start a mission of the North German Society at Rajahmundry, and the Rev. Walter Gunn, who was sent out by the society of the General Synod.

In 1846 failing health compelled "Father" Heyer to return to America. Two years later he was back in Guntur. During his visit at home he had studied medicine, in Baltimore, receiving his degree at the age of fifty-four.

In India he discovered that in his absence little new work had been accomplished on account of the feeble health of Mr. Gunn. Now, however, began a period of rapid advance. "Father" Heyer made missionary journeys into the Palnad district, and soon, encouraged by many conversions, he built in Gurzala, its chief town, a mission-house, the money for which was furnished by Collector Stokes. Heyer's courage is shown by an incident of his life in Gurzala. The climate of this section is deadly, and on reaching there, Heyer had his grave and coffin prepared so that his body might be buried and not burned. But he did not contract the fever, and when he left the field, he burned the coffin and repeated at the grave the words of St. Paul, "O grave, where is thy victory?"

In 1850 the mission-station of the North German (or Bremen) Society at Rajahmundry was taken over. In

1857 "Father" Heyer returned once more to America, not to rest, but to devote twelve years to home mission work in the distant fields of Minnesota. In the mean time discord arose at home. The disruption brought about in all elements and institutions of American society by the Civil War and doctrinal dissensions had their effect upon the Church. Support and missionaries for the foreign work failed, and the Rajahmundry station was about to pass from the hands of its founders into those of the Church Missionary Society of England. "Father" Heyer was in Germany at the time, but, hearing of the danger threatening his beloved work, he set sail for America and appeared suddenly at the meeting of the Pennsylvania Ministerium at Reading to plead that the mission be retained. He would go to India at once, he said, and in August, 1869, he turned his face for the third time across the sea. He remained in Rajahmundry a little over a year. Then, handing over his work to a successor, the Rev. H. C. Schmidt, he returned to America, where he died in November, 1873.

Of him his biographer, the Rev. Dr. L. B. Wolf, says: "He needs no eulogy. His work at home and abroad makes him the most cosmopolitan character of his time. He had a world-vision, and his soul was restless unless it was in touch with the whole world. He saw what few in his day were able to see, that the Church stands for one supreme work, which must be performed in the whole world and for all men. He will live in his Church when men of his day of much larger influence and more commanding place shall have been forgotten, all because he permitted no bounds to be set to the sphere of his work, except those which he recognized as set by his Savior and Lord."

Besides "Father" Heyer there labored in the early days of the Lutheran mission the Rev. Walter Gunn, who died after seven years of devoted service; the Rev. Christian

William Groenning, a missionary of the North German Society, who entered the service of the American Lutheran Church when Rajahmundry was transferred; the Rev. A. F. Heise, who was compelled by ill health to resign after eleven years of work; the Rev. W. E. Snyder, who died in 1859; the Rev. W. I. Cutter, who was forced to return on account of the health of his wife after a short term; and the Rev. A. Long, who died of smallpox after eight years of faithful service.

In 1869 the mission-field was permanently divided, the Guntur station and the surrounding district becoming the charge of the General Synod and the Rajahmundry station becoming the charge of the General Council, of which the Ministerium of Pennsylvania was now a part. Between the two missions there have been always the most cordial and helpful of relations. In spirit they have been one.

Among the men who labored in the field of the General Synod particular mention must be made of Dr. J. H. Harpster, a veteran of the Civil War, who served during the years from 1872 to 1876 and returned for a second time in 1893. He was allowed to take charge of the General Council's Rajahmundry field in 1902 and continued with that mission until his death. Another noteworthy leader was Dr. Lemon L. Uhl, who served for fifty years, beginning in 1873, "with distinguished success both in evangelistic and pastoral work in the district and as supervisor of the schools in Guntur."

A medical missionary who had many years of blessed service was Dr. Anna S. Kugler, who went to India in 1883. Beginning in a humble way by caring for a few afflicted women, Dr. Kugler stimulated and directed the founding of a large and finely equipped hospital at Guntur for women and children. Capable, enthusiastic, and deeply consecrated, she was rewarded for years of unceasing labor by

the realization of many of her hopes. The importance of Christian medical work is illustrated by an experience of Dr. Kugler. A neighboring rajah, various members of whose family had been cured in the hospital, expressed his gratitude not only by a large gift, but also by the making of a metrical translation of the gospels into Telugu. In 1904 she received from the Viceroy of India the silver Kaiser-i-Hind Medal in recognition of her outstanding services as medical missionary.

Other mission-hospitals for women and children were opened at Chirala by Dr. Mary Baer in 1910, at Rentichintala in 1920, and at Tarlupad in 1923.

The record of the mission of the General Council is a brave one. When "Father" Heyer returned to Rajahmundry after his appeal to the Ministerium of Pennsylvania that the station be not given over to the Church of England, he was followed in a few months by the Rev. F. J. Becker, who had scarcely more than begun his preparation for active service when he died. In a few months his successor, the Rev. H. C. Schmidt, arrived and subsequently the Rev. Iver K. Poulsen. For a short time, until the final return of "Father" Heyer to America, there were three missionaries in the field. Besides his fine services as preacher and teacher, Dr. Schmidt is especially remembered for his wise care of the property of the mission. He is the third of a trio of workers in the Rajahmundry mission who have stood in the eyes of their Church above their fellow-men, the others being "Father" Heyer and Dr. Harpster. At the time of Dr. Schmidt's retirement, Dr. Harpster became the director of the mission.³²⁾

Women missionaries began to serve in this field in 1890. The first of these were Agnes I. Scrade and Kate L. Sadtler, the former serving twelve years, the latter thirty-four

32) Singmaster, *The Story of Lutheran Missions*, p. 104.

years. One of the fruits of the latter's work was the establishing of a girls' boarding-school, which has become one of the finest of its kind in the India mission field. Dr. Lydia Woerner was the first medical missionary at Rajahmundry, where she established a hospital for women and children.

How necessary medical mission-work is in India has been described by a missionary's wife in the following words: "In India there is general ignorance and neglect in regard to the treatment of disease, and incalculable harm is done by malpractice. Severe diseases, such as cholera and smallpox, are attributed to the displeasure of angry gods and goddesses, who must be appeased. Elaborate and absurd ceremonies are performed, in the midst of which very often the patient dies. The native doctors hoodwink the people into believing in their powers to cure, and they do know the properties of a few drugs and herbs. But they have no knowledge of sanitation and preventive medicine, and they have no scruples about inventing the most cruel and outrageous treatment for sick persons who place themselves in their care.

"It is a common thing for a native doctor to burn the flesh of a patient over the spot where pain is located. The patient suffers intense agony, and the original pain is not removed. The flesh around the burn mortifies, and gangrene sets in. Red pepper often is used in inflamed eyes, boiling oil is poured into open wounds, and mercury, which is very harmful in its effects, is an ordinary prescription. How closely superstition and disease are related in India may be seen in the common use of charms worn to ward off certain diseases. The helplessness of the people is shown by their calm resignation to 'fate.' The Indian government has established hospitals and dispensaries in the large towns, and they do a great deal of good. Their

sphere is limited, however, and the women of the country are slow to take advantage of them."

Since the merger of 1918 the Board of Foreign Missions of the United Lutheran Church has the supervision of these fields as well as of those in Africa, Asia, and South America.

The Muhlenberg Mission was established in Liberia — a little African republic modeled after our own, "to be reserved forever for the settlement of American freed slaves" — by Rev. Morris Officer of the General Synod in 1860.

The outstanding early builder in this field was Dr. David A. Day, who lived and labored for twenty-three years in this dangerous country. A man of strong body and fine mind, Doctor Day was an ideal missionary. Possessing deep faith with which to meet the many serious problems that confronted him and a keen sense of humor with which to meet smaller difficulties, he labored until he was worn out. Returning to America when he dared linger no longer, he died almost in sight of the homeland, his wife, whose devotion had been no less self-sacrificing than his, having died two years before. Mrs. Day was made of the same heroic stuff as her husband. For twenty-one years she was "Ma" to all the natives for miles around the mission. As the end of her life approached, she returned to America to die, sending her husband, in spite of her great desire to see him, this message: "Do not come home. Africa needs you more than I do." How many noble missionaries' wives have made a similar sacrifice!

The great regard in which Dr. Day was held as well as the impressionable and affectionate nature of the people among whom he worked, is shown in an incident recorded in his biography. When the news came from America that Mrs. Day was dead, the little children of the mission gath-

ered a bunch of white lilies and put them into the hands of one of their number, who carried them into the room where, stunned and grief-stricken, Dr. Day bent under the first shock of his bereavement. Silently laying the flowers before him, the little girl kissed his feet and as silently withdrew. Surely missionary work has its earthly as well as its heavenly reward.

The United Synod in the South began its mission-work in Japan in 1892, sending Rev. J. A. Scherer and Rev. R. B. Peery. The first station was established at Saga. In 1898 Dr. C. L. Brown reached the field and two years later opened a second station at Kumamoto, which became the leading post of the American Lutheran mission in Japan. Kyushu Gakuin, a school for boys, was founded there in 1911 and has become a most valuable asset of the mission. Other institutions, a girls' school and the Colony of Mercy, were founded in the course of time. The theological department, added to Kyushu Gakuin, was transferred to Tokyo in 1925, where the field of the old General Council had been located since 1908. The development of Lutheran missions in Tokyo has been very satisfactory, particularly since the earthquake of 1923.

As a result of the World War the United Lutheran Church fell heir to the mission in Shantung, China, formerly conducted by the Berlin Society. It also has flourishing missions in Argentina and British Guiana.

2. The Norwegian Lutheran Church of America.

This synod was organized in 1917 by the union of the Hauge Synod, the United Norwegian Lutheran Church, and the Norwegian Synod. Its mission-work was inherited from these bodies. Its fields are in South Africa, Madagascar, and China.

In South Africa this synod is cooperating with the Norwegian Church (Schreuder's) Mission. On the island of

Madagascar the United Norwegian Lutheran Church received its own field in 1892, although it had been supporting the missions there before that year. A rescue home for girls was started at Fort Dauphin in 1896 as well as a training-school for native evangelists and their wives and numerous elementary and preparatory schools.

All three of the bodies merged in the Norwegian Lutheran Church of America were engaged in mission-work in China previous to the union of 1917. The Norwegian Evangelical Lutheran China Mission Society, organized by members of several Norwegian synods in 1890, had as its chief purpose the creating of interest in foreign missions among their people. Its pioneer among Norwegian Lutheran missionaries was Rev. Daniel Nelson, who went to China in 1890. The southeastern portion of Honan Province was selected as its field. The United Norwegian Lutheran Church officially assumed charge of this mission in 1904.

The Hauge Synod decided to start foreign mission work of its own in 1891. Rev. H. N. Ronning was its pioneer missionary in China. Faucheng in Hupeh Province became its chief center of activity. In the course of time training-schools, Bible institutes, high schools for boys and girls, and even a theological seminary were established, as well as dispensaries and hospitals.

In a similar manner the United Norwegian Church carried on the work in the field established by the China Mission Society.

The Norwegian Synod decided to enter the China Mission field in 1912, also selecting as the location for its field the southeastern part of Honan Province, adjoining the field of the United Norwegian Church. Nine missionaries were called in 1913. Kwangchow became the center of the field.

All three fields in China were placed under the Board of Foreign Missions after the merger of 1917.

The Union Lutheran Theological Seminary for the training of a native ministry was established at Shekow, ten miles northeast of Hankow, in 1913. The churches and societies cooperating in its work, besides the Norwegian Lutheran Church of America, are the Augustana Synod, the Lutheran Free Church, and the Norwegian and Finnish Missionary societies.

On August 24, 1920, the Lutheran Church of China, a federation of Lutheran missions, was organized. In 1923, Rev. N. Astrup Larsen was chosen as president.

3. The Augustana Synod.

The early foreign mission support of this synod went to various societies and missions, such as the Swedish Missionary Society, the Hermannsburg Missionary Society, and the Rajahmundry field of the General Council. The growing desire to establish its own foreign missions culminated in the organization of a China Missionary Society in 1902. The organization sent Dr. A. W. Edwins to China in 1905. After investigation, Honan Province was chosen as its field. Dr. Edwins's journey in search of a mission-field, in company with Rev. Ronning, Rev. Landahl, and a native teacher, Mr. Leh, of the Norwegian Hauge mission, is, in part, interestingly described in his own words:

"When we came up the street [of a small village where an open-air theater was going on] the crowd gave way slowly with a great deal of noise and tumult. Ronning and myself rode in the first cart, so it fell to the lot of our driver to plow his way through the crowd. Things were going on quite well, but the driver became a little too anxious to get along quickly; for as he tried to drive at a somewhat brisk walk, the clumsy two-wheeled cart made

heavy lurches, first to one side, then to the other. These lurches made the cart get out of the old ruts, and it hit the basket of a boy selling biscuits. The biscuits rolled down the street and were eagerly picked up by the thievish crowd. The boy set up a big howl, and others joined him. Although we could not avoid hitting his basket, yet, I suppose, both he and the others with him thought we were the only ones to blame. We finally got through the crowd and left it behind us. As soon as we had reached the extreme end of the village, we were surprised by a fusillade that we shall not soon forget. As luck would have it, there were no stones within reach, but dried clay from a newly plowed field was used with the greatest skill by the wild rabble. We who rode in the first cart escaped being hit. . . . Our poor mules had to take the brunt of the attack. They were bewildered, and it seemed as though we were to be held up by the enraged mob. Then the driver of the second cart succeeded in passing us, and this encouraged our mules to proceed. They started off at a tolerably good trot, and after a quarter of an hour the crowd was out of range. Landahl and Leh, who in the beginning were behind, got a little more of the attack than we, who were ahead. One of Landahl's arms received a hard knock, and Mr. Leh's left cheek was bruised. A native Christian, who had been with us as messenger during the day, had walked on foot and stayed behind when we drove ahead. He thought he might be able to reason with the people. When he reached us, he was bleeding and dusty, and we found out later that his life was spared only through the intercession of an elderly and more sensible Chinese. . . . The Lord protects His own." ³³⁾

In 1908 the Augustana Synod took over the work of the society, and the occupation of the field began in earnest.

Mission-stations were established at various places, and educational and medical work was undertaken. In spite of difficulties and disturbances as a result of rebellion and warfare there has been considerable progress. In March, 1920, its missions organized "The Central Honan Lutheran Church," which became one of the constituent missions of "The Lutheran Church of China." In 1923 the Hasselquist school was dedicated in Hsüchow. The Emmy Ewald School for Girls is located at the same station.

Since 1922 this synod is also sending men and money to Tanganyika in East Africa, where the German Leipzig Society has long been active.

4. The Joint Synod of Ohio.

This synod for many years gave its support to the Hermannsburg Missionary Society's work in India. In 1912 two stations, Kodur and Purrur, were transferred to the synod. Later, as a result of the World War, the remainder of the field, including eight stations, was taken over. In recent years the outlook has been promising. A hospital has been established at Renigunta.

5. The Synod of Iowa.

The Iowa Synod has for years been in close connection with the Neuendettelsau Society and has contributed liberally toward its mission in New Guinea. Complications ensuing from the World War caused this synod, together with the United Evangelical Lutheran Church in Australia, to take an even greater part in the work than before. There have been gratifying results. "Cannibals have become children of God and praise Him in lives of righteousness. . . . Christianity is transforming a savage nation into a useful member of the human race. . . . The message of Christ and His Cross has brought the promise of salvation, peace, and a new era in social life to New Guinea."

6. Other Lutheran Missions.

In conclusion we must mention the work of the Lutheran Free Church in the southwestern part of the island of Madagascar and in the northeastern part of the province of Honan. The Santal Mission in India is supported by many Scandinavian Lutherans in America. The Lutheran Orient Mission Society, founded in 1910, is cooperating with the Hermannsburg Society in Persia. The Lutheran Brethren Synod, founded in 1900, is represented in Central China since 1902.

QUESTIONS.

1. Who was the first foreign missionary of the American Lutheran Church?
 2. Briefly describe his life.
 3. Who was an outstanding early foreign medical missionary?
 4. Give several reasons why the work of medical missions is so important in India.
 5. Where did the old United Synod in the South begin its Foreign Mission work?
 6. Name the missions of the Norwegian Lutheran Church of America.
 7. Where is its field located in China?
 8. What is the so-called Lutheran Church of China?
 9. Under what circumstances did the Augustana Synod begin its Foreign Missions?
 10. Describe an incident of Dr. Edwins's journey of exploration.
 11. What field was added to this synod's Foreign Missions in 1922?
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CHAPTER NINE.

The Foreign Missions of the Synod of Missouri, Ohio, and Other States.³⁴⁾

The Foreign Missions enterprise of the Missouri Synod is one of its major undertakings. It is conducted in obedience to the clearly expressed will of our Lord that the Gospel-message of a free and ready salvation by Jesus Christ shall be proclaimed to every creature, Mark 16, 15. It has the comforting promise that the exalted Christ Himself will labor with His messengers and will confirm the word spoken in His name for His cause. At the organization of the Missouri Synod in 1847 Foreign Mission effort was designated as one of its objectives, but the extensive Home Mission work to which the Synod was called to give immediate attention made it impossible to begin missionary operations in non-Christian countries. Nevertheless a mission among the American Indians in Northern Michigan was carried on.

The Synodical Conference, of which the Missouri Synod is a constituent body, at its organization in 1872, also declared its intention to establish missions among the heathen. Before going to foreign lands, it began work among some of the freed colored people in the South of the United States. This American Negro Mission has been abundantly blessed and is to-day in a very flourishing condition. However, the obligation to carry the Gospel to non-Christian countries was always recognized.

In 1893 the Missouri Synod contemplated the opening of a mission in Japan, and steps were taken to organize

34) The contents of this chapter are based upon Dr. F. Brand's survey of 1929, and his article on our Foreign Mission work in *Our Church Abroad*, by his kind permission.

this enterprise, but before the plan could be matured, a call came from an entirely different quarter to enter an altogether unconsidered field, namely,

INDIA.

India has a population of 319 millions. What a vast field for our missionary enterprise! What an opportunity to preach Jesus Christ, the Crucified, as we do not preach a social gospel, but the message that the eternal Son of God, true God with the Father and the Spirit, was manifested in the flesh for the redemption from sin and guilt and eternal condemnation of the whole human race.

In British India, Theodore Naether and Franz Mohn, missionaries of the German Leipzig mission, for reasons of conscience, had found it necessary, in 1893, to protest against certain policies of that society and were dismissed. They then offered their services to the Missouri Synod. Upon request they came to the United States for a conference concerning their doctrinal position and were received into synodical membership after their full agreement with the Missouri Synod had been established. On October 14, 1894, they were commissioned, and this date therefore marks the actual beginning of the present Foreign Mission enterprise of the Missouri Synod.

Although other heathen religions, such as Mohammedanism, Buddhism, and Animism, are found in India, the chief delusion is Hinduism, described by Dr. Warneck as follows: "Brahmanical Hinduism combines the most varied forms, from the sublimest philosophy to the coarsest idolatry, profound speculations, and the wildest fantasies, even childish absurdities, moral truth and immoral myths, in wonderful mixture."

One of our missionaries, in a recent letter, graphically pictures the idolatrous grossness of a Hindu festival which

"This Hindu festival is an annual festival, held in Negapatam in reverence to one of the chief Hindu goddesses (I don't recall the name). When I had finished my dinner, I watched this godless procession. People came marching along in families. One member or at times several members of the respective families were burdened with all sorts of luggage in the form of fruit, native vegetables, heavy wood-carvings of images, etc., all this to be presented to this goddess at the temple. At intervals, about every quarter of a mile, they had a pandal erected, where these people, especially those who were carrying heavy burdens, were given a bath, a drink, having their heads and faces smeared up with sandalwood, mixed with other ingredients, their bodies sprinkled with holy water, — then on to the next place.

"Some of the women, heavily burdened, were in a fainting condition, suffering under their heavy load. Some of them were simply dragged along this swarming mass of unruly people and, if left unsupported, would have fallen to the ground. Had I seen nothing more than this, it would have been horrible enough. But more. Here comes a man, his body, practically his whole body, pierced with pins, his tongue and lower lip pierced with a heavy needle. To my mind every step he took must have caused him severe pain throughout his whole body. And the expression on his face was terrible — utter agony. I saw dozens of men in a similar condition; mouth, nose, lips, hands, and other limbs pierced with sharp pins which were forced through the members of the body. But more. Here comes a man pulling a heavy cart. How? With his hands? By no means. His back on the two shoulder-blades and right above the two kidneys, on four different places, pierced through with sharp thongs, which were about three times the size of a darning-needle. With these thongs, hooked

in the skin and flesh of this man, he pulled this heavy cart for three miles and more. Imagine the unspeakable pain and torture this man, and not only this man, but others also, suffered.

“But still more. This heathenish, godless religion, Hinduism, suspends a man in mid-air, supported by chains. It is a four-wheeled wagon, upon which there is a small derrick and on one extension on the derrick a block-and-tackle affair. With sharp thongs and hooks, stuck through this man’s chest in two places and in his back in four places, he hangs suspended in mid-air by means of this block and tackle. A most horrible sight to behold! There he hangs dangling to and fro and surely in untold agony and suffering. More. Another man, suspended horizontally in the air in a similar way, his back pierced at six places with sharp hooks. The weight of this man, pulling, tearing, ripping, his skin and flesh, would tear upwards in such a manner that one would think the skin and flesh would be rent asunder any moment. Have I related enough of this Hindu cruelty which is imposed upon these poor, sin-sick, and ignorant people to send shivers through your back as they went through me when I beheld such uncivilized, gruesome tortures? It was awful, horrible, to say the least. Countless people had their lips punctured with pins; their bodies were a mass of pins and needles driven in by themselves.

“I have tried to picture to you in a way some of this cruelty, but I must confess it is difficult to describe this gruesome festival, Satan’s means of keeping these people in utter darkness and in his power. One ought to see it himself to get a better impression of the customs and practises of this idolatrous country. I have often wished that I had more time to devote to writing articles for our church-papers and magazines in order to tell our Christians

at home of Hindu religious customs and practises, to describe them in detail. But nearly all of our time is taken up in winning souls for Christ's kingdom, preaching the precious and saving Gospel of Christ Crucified; and thank God, many souls are won and called by the power of God's Holy Spirit out of this darkness of Hinduism into His marvelous light.

"That same afternoon, while on the train, returning to Tanjore, I spoke with a Brahmin, one of the highest castes in India, — rather the highest caste in India, I should say, — about this festival. I put the question to him why the Hindu people permit such horrible and cruel customs to continue year after year. To my surprise he answered correctly, 'They do so because of blind faith.' It is certainly true; for one cannot help but think when witnessing such a festival that the people are feeling the guilt of their sins, and to atone for them in their way of thinking, they invent all manner of heathenish tortures in the hope of thus appeasing the wrath of one of their many gods. It is nothing but blind sacrifice for sin, and surely most horrible sacrifices take place, as I have mentioned.

"How thankful we should be to know that our Savior Jesus sacrificed Himself for our sins and iniquities and to have the blessed assurance that we are at peace with God, clothed with the righteousness of Christ! May God grant us willingness and the necessary strength to proclaim this saving Gospel during all the days of our life and bless our work here in this land of darkness!"

Our first missionaries were charged not only to keep away from their former field of activity, but also to avoid locating at any place where other Christian missions were being conducted. Naether immediately returned to India and after a careful and searching survey of unoccupied territory finally recommended that Krishnagiri, in the Salem

District of the Madras Presidency, he occupied. His recommendation was accepted, and Krishnagiri therefore is the oldest station of the Missouri Synod in India. Because of impaired health Mohn remained in Germany, following Naether to India in 1896.

Two additional missionaries of the Leipzig mission, George O. Kellerbauer (1895) and Reinhold Freche (1898), who found it impossible to continue in that connection, also applied for membership in the Missouri Synod and were received after their agreement in Lutheran doctrine and practise had been fully established. Fields of labor were assigned them near Krishnagiri. In quick succession, stations were opened at Bargur by Kellerbauer, at Ambur by Mohn, and at Vaniyambadi by Freche. The two last-named stations are in the North Arcot District. As the missionary forces were augmented, the mission-work was extended to more distant points, and new stations were opened in the Kolar gold-fields and in Kollegal of Mysore State.

From the very inception of the work in India, evangelization by missionary preaching tours was one of the chief methods of making Christ known to the people. Extensive journeys were undertaken, and the whole district was filled with the message of the Gospel. This preaching was distinctly positive. The Bible was declared to be the divinely inspired, inerrant, and perfect Word of the living God and the only rule of faith and life. Jesus Christ, the God-man, was exalted as the substitutionary Sacrifice for the redemption of the lost world and as the ever-present, living and loving, perfect Savior and Lord. Evangelization is designed under the influence of the Spirit of God to produce conversion from the power of Satan to God. This positive message is stressed in all the foreign missionary efforts of the Missouri Synod. But Christian day-schools

are considered to be equal in importance to evangelization. While the latter attempts to reach chiefly the adults, the former are conducted to meet the needs of the growing youth. Wherever possible, primary schools were opened.

A boarding-school for boys was established and another one for girls. Both now have been permanently located at Ambur, where also a secondary school was opened, in which young men are educated for service in the mission. Ambur, moreover, has a Bible institute for men and a training-school for Bible women.

A further stride forward was made in 1913, when medical work was begun on a very humble scale. That year Miss L. Ellerman, of Evansville, Ind., a graduate nurse, was sent out for this department of work. An unpretentious hospital was built in 1921—22, under the direction of Dr. Theo. J. Doederlein, who had been sent out as a short-term worker. The plant is without a missionary physician at present, but is doing splendid work under the supervision of Miss A. Rehwinkel, R. N., who was ably assisted by Miss Ellerman until her return to America. A branch nursing station was opened in Krishnagiri in 1923, which now is under the care of Miss E. Herold, R. N.

Work among the large Mohammedan population of this section had been attempted only in an indifferent way until 1923, when A. A. Brux, Ph. D., was called and sent out to engage in this important undertaking.

Evangelistic touring-services are less frequent to-day than in the earlier stages of our work, especially in India, because of our inability properly to provide in a spiritual way for those souls that already are under our care. However, as the number of our workers is augmented, we plan to do far more touring than at present.

Divine services are conducted regularly at all stations and outstations. The missionaries are assisted by native

pastors, evangelists, catechists, and schoolteachers, as the case may be.

At present medical work is carried on only at two stations in India, Ambur and Vallioor. Recently we have not been privileged to send out American physicians. Our medical work is in the hands of American nurses and native physicians. Prospects are very bright, however, that we shall be permitted to call one or two American doctors in the near future.

Zenana work, that is to say, work among the women and girls in their homes, is still in its early stages. In India we have one deaconess who is preparing to enter this blessed field.

The housing of our missionaries is being attended to as circumspcctly as possible. All our missionaries live in residences built for air and comfort. As a rule, our missionary compounds are very roomy. Whenever we must rent, we engage the most suitable buildings available.

At Kodaikanal, in the central part of South India, we maintain a mountain home for our missionaries, to which they retire for a season during the very hottest period of each year. We also conduct a boarding-school there for the children of our missionaries.

Since 1920 Dr. F. Brand, former Vice-President of Synod, has been serving as our Director of Foreign Missions.

In addition to the first missionaries already named the following have been in our service: A. Huebener, G. A. Naumann, F. Forster, H. Nau, G. Kuechle, H. Hamann, M. A., E. Ludwig, J. Williams, H. Stallmann, Dr. Theo. J. Doederlein, Theo. Gutknecht, G. Huebener, J. Harms, O. Ehlers.

In the following pages an attempt is made to go a little

more into detail, so that a clearer view may be obtained of the extent of our work.

Our Missouri Ev. Luth. Missions are conducted in the Madras Presidency, to which the so-called Madras (Indian) States of Travancore, Mysore, and Cochin belong. This province has an area of 142,330 square miles, which means that it is as large as our States of Ohio, Indiana, Illinois, and Maryland. The population of the Madras Province is 42,322,270, or one-third as large as that of our whole United States.

For the purpose of administration we have divided our entire India field into three district conferences—the Northern District Conference, the Nagercoil District Conference, and the Trivandrum District Conference.

The Northern District Conference.

The Northern District Conference begins, roughly, at Ambur, 113 miles west of Madras, and extends into the native state of Mysore. We call it “northern” only because it lies north of our other two conferences. A more fitting name will have to be found for it.

The following missionaries are members of this conference (1929): P. Bachmann (1922); A. A. Brux (1923); R. J. Burow (1928); P. F. Heckel (1921); M. G. Kuolt (1923); S. G. Lang (1926); H. T. Manns (1928); H. E. Miller (1928); H. Schulz (1925); A. v. Schlichten (1927); the Misses A. Christensen (1926), L. Rathke (1926), A. Rehwinkel (1921), D. Stevenson.

Krishnagiri.

The oldest station in this district is Krishnagiri, Salem District. It lies 163 miles west of Madras, on a railroad. The town is not very large. The station was founded in 1895. At present *Missionary D. Stevenson* is in charge of it. He is also the treasurer of the Northern District

Conference. Thirteen stations and substations, some of which are very far removed from Krishnagiri, are in his care.

The elementary schools of this station as well as those of all other stations in the Northern District are under the supervision of Missionary S. G. Lang.

At Krishnagiri we have a missionary compound with two bungalows, a chapel, and other buildings.

Vaniyambadi.

Vaniyambadi, North Arcot District, lies on a railroad, 123 miles west of Madras. It has a population of 20,000 inhabitants, of whom more than 10,500 are Mohammedans. The station was founded in 1897. It is at present in charge of *Missionary Samuel G. Lang*. Missionary Lang has supervision over twenty-four elementary schools in the Northern District, in which there are 622 male and 199 female pupils. He also supervises a secondary school of twenty-two pupils (Oorgaum, Mysore State).

Mohammedan Mission.

Vaniyambadi is also the seat of our Mohammedan Mission, with *Missionary A. A. Brux* in charge. To further the work of spreading the Gospel among the Moslems, a small printing-plant has been established, which is operated by the missionary and an assistant. Also a reading-room with a dispensary was opened in the neighboring city. In his labors the missionary must employ Arabic, Urdu, and Tamil.

At Vaniyambadi we have a compound with two bungalows and a number of outbuildings.

Ambur.

Ambur, North Arcot District, lies 113 miles west of Madras, on a railroad. It has a population of possibly 18,000, many of whom are Moslems. The station was

founded in 1898. Resident missionaries are *Milton G. Kuolt*, *H. Schulz*, *A. v. Schlichten*, *Miss A. Rehwinkel*, *Miss A. Christensen*, *Miss L. Rathke*.

Much of our educational and charitable work in the Northern District Conference is centered at Ambur. Here we have, in addition to some elementary schools, a high school, a teachers' training-school, a girls' and two boys' boarding-schools, Bethesda Hospital, and a small orphanage.

In 1928 *Missionary G. Kuolt* supervised ten stations and outstations, five of which have now been given over to *Missionary A. v. Schlichten*. The high school is in charge of *Missionary G. Kuolt*, who also instructs in the teachers' training-school and has charge of the Senior Boys' Boarding-school with its thirty inmates. *Missionary Kuolt* is the secretary of the Northern District Conference.

Missionary H. Schulz is an instructor in the high school and in the Secondary Teachers' Training-school and manager of the Junior Boys' Boarding-school, which has forty-five inmates. He also has supervision over seven stations and outstations.

Miss Angela Rehwinkel is superintendent of Bethesda Hospital, which during her furlough in 1928 had been in charge of *Miss Louise Rathke*. Bethesda Hospital has no foreign physician, but employs the services of an Indian doctor. In addition, there are employed one male nurse, one female nurse, and three Bible women. In 1928 the number of treatments was 7,566.

Since the return of *Miss Rehwinkel* from furlough *Miss Louise Rathke* has been engaged in language study. She is a deaconess and has been called into our Zenana Mission.

Miss Anena Christensen is superintendent of our Girls' Boarding-school, which has sixty-one inmates. During the past few years this school was housed in rented, but very

inadequate quarters. It has now received its new and a more suitable home.

Our property at Ambur is rather extensive, comprising two compounds with three bungalows, a hospital, the boarding-schools, the Secondary Teachers' Training-school (which will have to be replaced), a very fine church, and a number of smaller buildings.

Two distant outstations still need to be mentioned, namely, Kolar Gold Fields and Kollegal, both in Mysore State. Kolar is in charge of Missionary Kuolt and Kollegal in that of Missionary Stevenson. There is no resident missionary at either place.

The Nagercoil and Trivandrum District Conferences.

These two conferences labor chiefly in the Native Indian State of Travancore, but in the south extend over into the Tinnevely District of the Madras Presidency and in the north into the Native Indian State of Cochin.

Travancore.

The Native State of Travancore lies in the extreme Southwest of India. It may fitly be called the garden of that great country. Travancore has a length of 174 and a breadth of 75 miles. In square miles it is only a little smaller than our own New Jersey. However, while New Jersey has a population of 3,155,000, Travancore has a population of 4,006,000. One-fourth of this population is reported to profess some form of Christianity. It is claimed, though historically it cannot be proved, that the Apostle Thomas labored in that section of India. Travancore surpasses almost all the other Indian states in popular education. The distance by rail from Madras to Trivandrum is 591 miles.

The Travancore field was opened in 1907. Appeals had come from Nagercoil for Lutheran work by G. Jesudason

and wife, descendants of the early Lutheran Christians, who had been won for Christ by Missionary William F. Ringeltaube. Missionaries A. Huebener and H. Nau were sent down from the northern field to ascertain whether Scriptural grounds compelled them to heed the cry for help. When it was seen that not only the Christians at Nagercoil, but literally thousands upon thousands of heathen were altogether without the means of grace, A. Huebener was assigned to the new field. Theodore Gutknecht, who had recently come to India from the United States, also was sent to Travancore. In the course of time other missionaries joined them. They found an open door and soon extended the work throughout Southern Travancore and into Tinnevely, where stations have been opened at Vadakangulam and Vallioor.

The Nagercoil District Conference.

The Nagercoil Conference is named for Nagercoil, the chief city of Southern Travancore, which has a population of possibly 30,000. Nagercoil lies in the southern section of Travancore, some fifty miles by auto bus from the railroad.

The present members of the conference (1929) are Missionaries R. H. Brauer (1925), R. W. Goerss (1913), W. W. Gnuse (1926), G. Hattendorf (1927), W. G. Landgraf (1928), A. J. Lutz (1912), E. H. Meinzen (1922), H. J. Meyer (1927), P. A. Mueller (1928), C. L. Rittmann (1928), G. C. Schroeder (1921), B. Strasen (1921), and Miss Meta Schrader (1927).

Concordia Theological Seminary was founded in 1923. In 1928 this institution had an enrolment of twenty-nine students in three classes. In the spring of that year we were permitted to graduate the first class of seven men. The seminary staff consisted of Missionaries Theo. Gut-

knecht, R. W. Goerss, and A. J. Lutz. Missionary R. H. Brauer was coopted as temporary supply. Missionary Theo. Gutknecht left for the United States early in 1928 and will not return to India in the near future. Missionary R. W. Goerss is the present head of the seminary and since 1929 is manager of the Girls' Boarding-school, which has 52 inmates. Mrs. R. W. Goerss conducts the flourishing lace industry. Missionary Goerss is also secretary of the General Missionary Conference. In addition he had charge of six outstations in 1928, which in 1929 have been increased to eight during the furlough of Missionary G. C. Schroeder. Associated with him are our Indian pastors G. Jesudason and I. Swamidason.

Missionary A. J. Lutz is associated with Missionary Goerss at the seminary and in literary work. He is chairman of the District Conference. In 1928 he had charge of the Girls' Boarding-school. He also supervised two outstations.

Missionary R. H. Brauer is General Treasurer of our India Mission and secretary of the Nagercoil Conference. In 1928 he had supervision over sixteen outstations, to which two were added in 1929.

Missionary G. Hattendorf is treasurer of the Nagercoil District Conference, manager of the Boys' Boarding-school, which has 109 inmates, and supervises some twenty Christian day-schools in the Nagercoil District. In 1929 he took over two of Missionary Schroeder's stations.

Missionary G. C. Schroeder was manager of the Boys' Boarding-school and of the Teachers' Training-class and had charge of seven outstations.

At Nagercoil we own two missionary compounds, four missionaries' bungalows, a Boys' and a Girls' Boarding-school, houses for the catechists, and a number of other buildings.

Vadakangulam.

Vadakangulam lies, roughly, fifteen miles northeast of Nagercoil, in the Tinnevely District of Madras Presidency. Tinnevely District has an area of 4,325 square miles and a population of 1,901,396 souls. Vadakangulam is a small city of some importance in that section. The station was founded in 1916. It is in charge of Missionary E. H. Meinzen. Here we have, in addition to the primary schools, a Boys' Boarding-school and a high school. Missionary Meinzen supervises five stations and outstations and also has charge of our diaspora at Colombo, Ceylon.

At Vadakangulam we own a large compound with a missionary's bungalow and several fine school-buildings.

Vallioor.

Vallioor, Tinnevely District, lies about ten miles north of Vadakangulam. The station was founded in 1922. Until early in 1929 it was in charge of Missionary B. Strasen, who is in the United States at present on furlough. The present supervising missionary is H. J. Meyer. Here we also conduct a small dispensary, which is in charge of our Indian doctor Samuel.

At Vallioor we own a missionary compound with a roomy bungalow and other buildings.

Tanjore.

Tanjore lies on a railroad 221 miles south of Madras. It has a population of 60,000. Work was opened here in 1923. This station and four others constitute the South India Ev. Luth. Church, which separated from the Swedish-Leipzig Mission a few years ago for reasons of conscience. This field was served until 1928 by Missionary P. F. Heckel. Missionary W. W. Gnuse has charge of the nine stations of this parish since 1928.

Associated with Missionary W. W. Gnuse is our Indian pastor A. C. Swamidos.

The elementary and secondary schools throughout the Nagercoil District number forty, with an enrolment of 1,775 pupils and a staff of 115 teachers and other workers.

Language.

In the Northern and in the Nagercoil District the vernacular, with only a few exceptions, is the Tamil. The few exceptions are Telugu and Kanarese. In the Trivandrum District, however, we enter into an entirely new language area, namely, the Malayalam. Let us now direct our attention to the

Trivandrum District Conference.

The conference takes its name from Trivandrum, the beautiful capital of Travancore. Trivandrum lies on a railroad fifty miles north of Nagercoil and is easily accessible from that city by auto bus. It is the residential city of the Maharajah of Travancore. The city has a population of approximately 73,000. Near it we have our oldest station in this section of the state. The territory of the Trivandrum District Conference extends north into the neighboring State of Cochin.

The present membership of the conference (1929) consists of Missionaries A. J. Buehner (1928), P. G. Eckert (1926), A. C. Fritze (1921), R. M. Jank (1921), P. M. Kauffeld (1921), E. H. Knoernschild (1927), W. A. Luedtke (1928), A. A. Mueller (1927), G. Oberheu (1921), A. Rasch (1926), G. H. Stelter (1926), M. L. Wyneken (1928), K. M. Zorn (1927), R. M. Zorn (1928), F. R. Zucker (1910).

Perkada.

Work was begun by us at Trivandrum in 1911. Our property lies in a suburb of the city called Perkada. Here Missionary F. R. Zucker was stationed. He was manager of both the Boys' and the Girls' Boarding-school (ninety-nine

inmates), instructor in the Catechists' Training-class, which has forty-three students, and editor of the Malayalam periodical *The Christian*. In addition he had charge of five outstations. He is now on furlough.

Missionary R. M. Jank is manager of the Catechists' Training-class and supervising missionary of the Kattakal station and outstations, which number fifteen.

The Kattakal field is about fifteen miles northeast of Trivandrum. Until taken over by Missionary R. M. Jank, it was served by Missionary P. Kauffeld and later by Missionary G. Oberheu.

At Perkada we have a very large compound with two missionaries' dwellings, a Boys' Boarding-school, a Girls' Boarding-school, and other buildings.

Nilamel.

Nilamel is our hill station among the aboriginal Vedars. It is about thirty-five miles due north of Trivandrum and is the most isolated of all our stations in India. The station was founded in 1923 and comprises eleven outstations. Missionary Paul Eckert is in charge. Here we also have a small orphanage, only recently opened.

At Nilamel we own a missionary compound with a bungalow and some outbuildings.

Balaramapuram.

This field is about fifteen miles east of Trivandrum. Until 1928 it was served by Missionary A. C. Fritze, who is at present on furlough in our country, pursuing special studies at the University of Kansas. The Balaramapuram field is now supervised by Missionary A. Rasch, formerly secretary of the Trivandrum District Conference.

Cochin.

The native State of Cochin borders Travancore to the north. It has an area of 1,417 square miles, one-third of which is covered by valuable timber. At the latest census

the population numbered less than one million people, of whom 66 per cent. are Hindus, 27 per cent. Christians, and 7 per cent. Mohammedans. The state is ruled by an Indian maharajah. In 1927 work was begun by us in North Travancore and in Cochin among the Iravan caste, which is said to number far more than a million members. Missionary P. Kauffeld, who had been laboring at Kattakal, near Trivandrum, was placed in charge of the field. A center was established at Shertalay, North Travancore, the missionary residing at Tatapuram, Cochin State. Later Missionary G. Stelter was associated with him, who has charge of the work at Ernakulam, a city of 22,000 people and the capital of the state. The field comprises six outstations.

Alleppey.

Alleppey is the most important commercial city in Travancore and a seaport. Work was begun here in 1927 by Missionary P. Kauffeld. Since 1929 Missionary Kurt M. Zorn has charge of the station, residing in Alleppey (formerly in Tatapuram). Two schools have been opened in this city. Missionary Zorn also supervises Shertalay.

We own no missionary compound or residence in North Travancore or Cochin; with the exception of the station at Shertalay all buildings used for our purposes are rented.

In the Trivandrum District Conference much elementary and some secondary educational work is being done. Schools of all types number twenty-seven; pupils and students, 1,494; native teachers and other workers, 90.

Kodaikanal.

Kodaikanal lies in the Palni Hills, South India, 323 miles from Madras and 102 miles from Tanjore. The journey from the railroad station to the hills consumes several hours by auto. Kodaikanal houses the mountain summer homes of a large number of missionary societies

in South India. Here we also have our retreat. During the hottest season our missionaries and their families spend from four to six weeks at this beautiful place.

At Kodaikanal we also operate our school for the children of our missionaries. The school is in charge of Teacher P. Bachmann. Mrs. Bachmann is the house-mother. During the furlough of Mr. Bachmann in 1929 to 1930, the school was in charge of Missionary C. L. Rittmann.

At Kodaikanal we own two very finely located compounds with eight bungalows.

In the fall of 1929 the following new workers entered our India field: D. Chuvala, J. Naumann, H. Peckman, L. Wetzell, and R. Zorn.

It is the policy of the mission not to acquire expensive property nor to erect elaborate mission-plants. This policy looks to the future of the Church in India. Inasmuch as it is the Board's intention to turn over in fee simple all mission-property to the Lutheran Church in India as soon as it is ready to assume the responsibility, the buildings are erected without undue luxury. Although the day of self-support of the Church in India still seems far away, the mission is striving to hasten the coming of that day as soon as possible.

CHINA.

An exact census of the Chinese nation has never been taken, though the government has its own ancient method of determining the population as nearly as possible without an actual count. Neither has the number of followers of any specific form of religion, with the exception of the Christian, been definitely fixed. It may be nearly correct to say that the number of Confucianists, Taoists, and Buddhists is about 430 million; of Mohammedans, nine million; of Christians, one million. The number of minor

religious divisions is negligible. Like in India, so also in China a large number of missionary societies, European and American, are engaged in propagating what they believe to be the Christian religion. There is no province in China, be it ever so remote, in which no missionary work is done. Since the recent antiforeign movement has sub-



The China Mission of the Missouri Synod.

sided, missionaries in large numbers have returned to their former field of labor, though the former whole number of laborers has not yet been reached. The prospects for renewed missionary endeavor are exceedingly promising. Virtually all China with its uncounted millions is an open door to earnest missionary endeavors. What a field, what a field!

The Missouri Evangelical Lutheran China Mission was begun in 1912 through the organization of the Evangelical

Lutheran Missionary Society for China at Gaylord, Minn. The members of this organization were connected with synods of the Synodical Conference, chiefly the synods of Missouri and of Wisconsin. The Rev. E. L. Arndt, who had been the prime mover in organizing the society, was sent out in 1913 as the first missionary with instructions to open a station where no Lutheran work was being done. He directed the attention of the Board to Hankow, which became Missouri's first station in China. In 1917 the mission was transferred by the society to the Missouri Synod.

Our Missouri Lutheran missions are conducted in two provinces of Central China, namely, in Hupeh and Szechwan. Hupeh has a population of 28,500,000, and the population of Szechwan is 61,500,000, which means that in these two provinces there are more people than in all the States of our Union east of the Mississippi River, with some west of that stream included.

Educational work is conducted on lines very similar to those in India. Day-schools are established as soon as possible. The secular branches taught in these schools are spiritualized by the Word of God. The creation of Christian faith is the main objective of instruction in these schools. It is the policy of the mission to employ only Lutheran teachers. Because they must be trained before they are employed, their number is still necessarily small. But earnest efforts are being made to increase the supply. At Hankow a secondary school has been opened, topped with Concordia Theological Seminary. The number of students is not large, but the outlook is promising. The theological course, like in India, is being conducted chiefly in the vernacular. Very little English has been introduced. If present plans mature, a full language course, including the sacred tongues, will be introduced in the near future.

Great pains are being taken not to introduce Western customs into the Orient. As long as native conventions are not sinful, the mission has no interest in changing them. Moreover, it goes without saying that the Christians of the churches are taught to be subject to their national government. Lutherans do not engage in revolutions. — In 1921 a missionary mountain retreat was established at Kuling, about 150 miles east of Hankow, in Kiangsi Province.

Medical work was begun at Shihnanfu in 1922. It now is in charge of two American nurses, the Misses Oelschlaeger, R. N. (1923), and Martha Baden, R. N. (1925). In their limited sphere they are doing valuable and blessed work. Girls' boarding-schools have been opened in Hankow and in Shihnan.

Wars in the interior of China have greatly hindered the extension of the work. On one occasion, Shihnan was invaded by a band of fanatical soldiers, and the families of the missionaries had to be removed to safer quarters. Later military operations carried on in the neighborhood of Ichang interfered very much with quiet and sustained missionary endeavor. For various reasons very little real estate has been acquired by the mission. All work is conducted in rented and refitted buildings. Recently a sum of money was set aside for buying and building purposes, but on account of the political disturbances further steps in securing property have been suspended.

At the outbreak of the war we had, all told, seventeen male and four female missionaries in the field. During and immediately after the war all our stations were deprived of the pastoral care of our missionaries, with the exception of Hankow, where the late Missionary E. L. Arndt and his daughter Agnes successfully insisted on remaining. Neither could any of our stations west of

Hankow again be manned by a resident missionary until late in 1928, though Hankow again received a larger number of missionaries in the fall of 1927. By the grace of God we did not lose a single post absolutely. It must, however, be stated that many of our Christians were either dispersed or that they defected in consequence of the fire of persecution and temptation. Also all manner of disorders crept into the young congregations, and these required faithful and very sympathetic investigation and wise adjustment.

Our educational work suffered severely during and since the late uprising. For several years prior to the war we were permitted to conduct a high school and a theological seminary at Hankow. These two institutions could not yet be reopened. Also the educational regulations of the present Chinese government make it impossible to conduct our Christian day-schools as it should be done.

Up to 1921 the following workers had entered the field: Erhard Riedel, L. Meyer, A. H. Gebhardt, H. Gihring, Walter Arndt, H. Bentrup, L. Schwartzkopf, Geo. Lillegard, Herman Klein, Arno Scholz, Max Zschiegner, Henry Theiss.

Hankow.

Our oldest and best-manned station is Hankow. With its two sister cities, Wuchang and Hanyang, it is believed to have a population of a million and a half. It lies 600 miles west of Shanghai on the Yangtze River. Work was begun here in 1913. At the present writing Missionaries H. C. Klein, W. H. McLaughlin (1928), H. O. Theiss (1926), and J. A. Fischer (1923) are in that city. Because of the still somewhat uncertain political conditions in the far interior and for other compelling reasons it was deemed best not to return any additional forces to the up-river stations.

In Hankow we have at present (1929) seven chapels, eleven primary schools, one proseminary, one women's training-class, and a dispensary. The school enrolment is about 500. Eight students are in the proseminary and six in the women's training-class. Medical work is being conducted on a very humble scale by the Misses M. Oelschlaeger and G. Simon. The work among the women and girls is in the hands of the Misses O. Gruen and F. Oelschlaeger. Chapel work is supervised by Missionaries H. C. Klein, J. A. Fischer, and H. O. Theiss. Missionary Klein has special supervision over the elementary school-work, and Missionary Fischer is in charge of the proseminary. Missionary Fischer is also general treasurer; Missionary W. H. McLaughlin, secretary; Missionary H. O. Theiss, treasurer of the Hankow station.

During the past years and to the day of his death in 1929 Missionary E. L. Arndt (1913) was chiefly engaged in the production of a voluminous Lutheran library in Chinese for pastors, mission-workers, and congregations. Much valuable material was composed and translated.

Exact statistics for Hankow and for the far-inland stations are not yet available, as the missionaries are still sifting and adjusting the former membership and native assistants.

At Hankow we own only one large tract of land, which was bought in 1924 for higher educational and residential purposes. All chapels, schools, and missionaries' dwellings are rented. This is not only a distinct hindrance to the successful prosecution of our work, many of the buildings being very primitive and altogether unsuited to their purposes, but it also constitutes a constant outflow of large sums of moneys which could be invested to better advantage. The generous appropriation which the Delegate Synod made for China in 1926 was not touched because of the general insecurity in that country.

Shasi.

Shasi lies 293 miles west of Hankow on the Yangtze River. It is believed to have a population of 200,000. Here work was begun by us in 1923. At present Shasi is manned by Missionary E. H. Thode (1926), who also has charge of Ichang, and by Missionary E. C. Zimmermann (1928). The Christian day-school could not yet be reopened. Religious services are held regularly in our rented chapel.

At Shasi we own a plot of land and a missionaries' dwelling. The dwelling suffered to some extent during the recent uprising.

Ichang.

Ichang lies 70 miles west of Shasi, on the Yangtze River. It has a population of about 100,000. The station was opened up by us in 1921. Here we have a really faithful and live congregation, with a small Christian day-school. The building used for chapel and school purposes is rented.

Our property at Ichang consists of a roomy lot and a dwelling for a missionary. During the late war this building was severely damaged.

Kweifu.

Kweifu is a very populous city, 110 miles west of Ichang, in the Yangtze Gorges of Szechwan Province. Our work here was begun in 1923. Of all our stations, Kweifu suffered most during the war. None of our missionaries have yet been able to visit it because of its very rabid anti-foreign population and the sway of bandits. According to latest reports our few Christians in that city are remaining faithful. We own no real estate in the city. The buildings rented for chapel and residential purposes were repeatedly pillaged, and all effects were either destroyed or carried away. The losses are considerable.

Wanhsien.

Wanhsien is destined to be one of the foremost cities in Szechwan. It lies about 64 miles west of Kweifu on the Yangtze and has a population of possibly 150,000. We opened our work in this city in 1923. Religious work has been carried on without interruption by our Christians in the buildings rented for this purpose. Though the small Christian day-school had to be closed for a short period, it could be reopened. The city and also our mission was looted by soldiers.

Our property at Wanhsien consists of a nice plot of ground with buildings, which can be adapted to residential purposes. The property was bought in 1926, before the outbreak of the war.

Shihnan.

Shihnan, with a population of about 50,000, lies in Western Hupeh, 110 miles south of Kweifu, in a very mountainous section of the country. The station was opened up in 1920. In spite of its comparative isolation, Shihnan and the surrounding territory, with a population of 3,000,000, offer us one of our most promising opportunities. The station is now in charge of Missionary A. H. Gebhardt, who also supervises Wanhsien and Kweifu. At Shihnan a very flourishing congregation and Christian school have been built up.

The antichristian movement did not become so severe here as it did in other cities of China. The interval of missionary absence, however, left its impress upon our mission-work. Much disorder developed in the congregation. The Christian day-school continued in uninterrupted operation in spite of lack of missionary supervision. The latest enrolment reported was thirty-nine with other special classes; the whole number of pupils was sixty.

At Shihnan we have an orphanage. This charity was

last under direct charge of Miss M. Oelschlaeger. Its present enrolment is thirty-seven boys and seven girls.

The dispensary was closed temporarily, but Missionary Gebhardt carried on the good work as well as he could.

In Shihnan proper we do not own any property. A missionaries' dwelling and quarters for school and chapel purposes are rented. However, one mile outside of the city, land has been bought on a hill for missionaries' dwellings and for an orphanage. The two comfortable residences erected for our missionaries were looted by bandits, windows and doors were wrecked, and some of the missionaries' household equipment and library was completely destroyed. It is estimated that the buildings alone suffered injury to the amount of \$2,117.

Kuling.

Kuling lies on the Lushan (Lu Mountains), near the populous city of Kinkiang, Kiangsi, 142 miles east of Hankow, on the Yangtze River. It is the foremost missionary summer resort in Central China. Here we possess a nice plot of land and three houses, donated to us by the Walther League. During the heated period our missionaries retire to this retreat for recuperation and rest.

The Foreign Mission work of the Missouri Synod is carried on in conjunction with the Norwegian Evangelical Lutheran Synod of North America, which is represented on the home board. Generous help has been given also by the Evangelical Lutheran Synod of Australia, which has three men in the field, and by the Evangelical Lutheran Joint Synod of Wisconsin and Other States.

The death of Missionary E. L. Arndt on April 18, 1929, was a severe blow to our work in China. The following tribute to Missionary Arndt was paid him when the news of his death reached America, by Rev. L. Meyer, former missionary in our China field:—

“‘Ya Mungsi siliau’ (Rev. Arndt is dead). To-day these words are passed along from mouth to mouth through the narrow streets of the great city of Hankow, China. The rickshaw coolies whisper it to each other as they wait in their stands, hailing their next prospective fare. The beggars, the shopkeepers, the loitering soldiers, the money-changers on the streets he had so often hurried along, poor and rich, craftsmen and statesmen, pass on the news. In poverty-stricken hovels and in homes of wealthy government officials the words are repeated and swiftly passed on, ‘Ya Mungsi siliau,’ Missionary Arndt is dead.

“Fleet-footed couriers and slow-moving, cumbersome junks carry the news of his death far into the interior of China. From the Tibetan border to the mouth of the Yangtze, from Canton to the great Wall in the north, there are those who mourn his departure.

“He was an internationalist in the true sense of the word. His name is honored by people in Russia, whom he befriended when they were forced to flee to China at the time of the revolution. In Finland, Norway, and Sweden, in France, England, and Germany, in Italy and Spain, he was known as a coworker with God. And in our circles he is known and held in reverence as one whose missionary zeal and fervor are to be emulated.

“‘Great men need not that we praise them; the need is ours that we understand them.’ Let us try to understand him by remembering that he was a missionary, a poet, an author, a Sinolog, and a man of prayer.

“First and foremost he was a missionary. It is the only one of these titles he would have claimed and the one of which he would have been proudest. The guiding watchword of his life was ‘a worker together with God.’

“As a worker together with God he forged his way to China and became our pioneer missionary to the Middle

Kingdom. Of the hardships, adversities, troubles, sorrows, disappointments, backsets, and bitter drafts during his first years in China he would want little said.

"That he made his first public sermon in Chinese three months after his arrival in China is characteristic of the man's whole life. The usual time is a year or a year and a half. Possessed by a boundless, indefatigable energy, he always worked under high pressure. His failure to understand that the average human being is endowed with only a very limited energy and his expectation that every one had the same indomitable will and inexhaustible energy of which he was possessed, was probably the reason why some understood him too little and often did not understand him at all. He was a virile man of God, wielding a power through imparting a sense of immense energy, *a man of God whose indomitable will was rooted in a passion for souls.*

"I can still see him hurrying through the narrow, crowded streets of the Chinese city to be in time for a chapel service scheduled at seven o'clock in the evening and at 8.45 rushing off to another part of the city to be in time for a scheduled nine-o'clock service. In the penetrating, damp cold of the Hankow winters he preached the Gospel of Jesus Christ in unheated chapels; in the stifling heat of the torrid summers he proclaimed the love of God to hundreds of thousands of blood-bought souls. To the hardened sinner his voice rasped and thundered the Law of God; to the penitent it was a heavenly harp with which he thrummed the sweet refrain, 'Thy sins are forgiven.'

"Laboring for Christ and His Church was the one thought uppermost in his mind. Feverishly, restlessly, he worked to bring the message of the love of God to China. And to-day, in little, humble chapels in the great throbbing tri-cities of China, in little villages nestling snugly

on the rolling plains of Han, in hamlets perched high in the rugged mountains, in humble huts and stately yamens, among old and young, rich and poor, there are souls that have been brought to Christ by Rev. E. L. Arndt, *Missionary*.

“But not every missionary is a poet. Rev. E. L. Arndt was not a poet in the usual sense of the word; no volume of verses was ever published by him. But he was a poet in that he translated into Chinese scores of our beautiful Lutheran hymns that are now being sung by Lutherans throughout China.

“Missionary E. L. Arndt was also an author. Sermons, lectures, addresses, in volumes large and small, were penned by his tireless hand.

“Missionary E. L. Arndt was a translator and a Sinolog. Although he had already passed those years in which a man readily adapts his mind and tongue to a new language when he went to China, he had a command of the Chinese vocabulary such as few missionaries acquire. And it was to translating some of the literary monuments of our Lutheran Church that he devoted his later years in China. Walther’s *Evangelienpostille*, parts of the *Book of Concord*, Pieper’s *Christliche Dogmatik* (I do not know whether he was able to complete this tremendous undertaking), over nine hundred sermons of Dr. Walther, Dr. Stoeckhardt, and others, forty different theological books, and a host of other invaluable Lutheran literature, all translated into Chinese, are a priceless heritage which he leaves to our young Church in China.

“He was a man of prayer. In his lifetime he addressed thousands of audiences, large and small. During his sojourn here in the homeland a few years ago all his energies were bent on bringing China and its needs close to our people. He traveled the length and breadth of our country,

addressing synodical conventions, conferences, congregations, and societies. One day he was scheduled to address a small audience of schoolchildren. A few minutes before the address was to begin he begged to be excused for a little while. He then went to his room. The pastor at whose home he was staying, waited patiently for his return. Finally, becoming worried, he opened the door to Missionary Arndt's room. There he saw the physically stalwart and seasoned speaker down on his knees before God asking Him for the right words to instil into the hearts of the little ones whom he was to address a genuine love for missions. Truly, a man of prayer!

"Missionary E. L. Arndt had a vision of the love of Christ as broad as the expanse of the seas. *He was a 'bigoted' Missourian when it came to holding fast the doctrines and practises of the Missouri Synod* in a world where unionism and lax practise are rampant. There are missionaries of other church-bodies in China to-day who are preaching a purer Gospel of Jesus Christ because of their personal contact with our Missionary E. L. Arndt.

"True, some called him eccentric. But by all alike, friends and foes, he was acknowledged to be a true, sincere, ardent, self-sacrificing worker together with God.

"And when we think of him as we knew him, a foremost missionary and a worker together with God, a tone of triumph because of our having known him dominates us as we bid farewell to him.

"He lived with Christ, and now he is beheld of Him."

In the fall of 1929 the following new workers entered our China field: R. J. Mueller and E. N. Seltz.

God has been exceedingly gracious to our missionary endeavor in the Orient, granting us successes far beyond our deserts.

Thousands and thousands of heathen have heard the Gospel-message, and many, far more than we know, have been won by it for life eternal. May God help us to realize this thankfully, and may the blessing of God inspire us at home and abroad to still greater self-sacrificial and consecrated service! For the love of our Savior and of the whole redeemed human race let us labor while it is day.

Savior, sprinkle many nations,
 Fruitful let Thy sorrows be;
 By Thy pains and consolations
 Draw the Gentiles unto Thee.
 Of Thy Cross the wondrous story
 Be it to the nations told;
 Let them see Thee in Thy glory
 And Thy mercy manifold.

Summary of Statistics.

India.

Missionaries (May, 1929): 38 male (30 wives and 55 children); 4 female.

November 1, 1927, to October 31, 1928: Stations and outstations, 181.

Native mission-helpers: Pastors, 3; evangelists, 9; catechists, 54; teachers (male and female), 205; Bible women, 7; doctors, 2; nurses, 2; industrial workers, 5.

Number of villages in which Christians live, 356; souls, 10,383; baptized members, 5,769; communicant members, 1,446; catechumens, 4,614.

Ministerial acts: Baptisms, 618 (heathen, 308; children of Christians, 310); confirmed, 208; communed, 2,972; marriages, 78; burials, 178.

Schools: Primary and secondary, 84; pupils in primary schools, 2,963; students in secondary schools, 1,148. Boarding-schools, 9; pupils, 463. Students receiving special training: theological, 30; catechists' training, 44; teachers' training, 17.

Property: Bungalows owned, 24; rented, 6. Churches, 32. Schools and pandels owned, 73; rented, 34. Hospital and dispensaries, 3. Houses for native workers, owned and rented, 155. All other buildings, 33.

China.

Missionaries (May, 1929): 8 male (5 wives and 10 children); 4 female.

November 1, 1927, to October 31, 1928: Stations, 6.

Native mission-helpers: Evangelists, 7; teachers, 20; chapel attendants, 4; Bible women, 2.

Chapels, 11; schools, 14; proseminary, 1; reading-rooms, 4.

Souls, about 500. Pupils in schools, about 600.

QUESTIONS.

1. Describe the circumstances that led to the founding of our missions in India.
 2. Why is this country so important a field for missionary enterprise?
 3. Describe the heathen blindness of many of its people.
 4. What are the important missionary methods employed in our work among them?
 5. When and by whom was our medical work begun in India?
 6. What is zenana work?
 7. Name at least three of our early workers in India.
 8. Name the stations of the Northern District Conference.
 9. Name at least four of our present workers in India.
 10. What is the policy of our India Missions regarding the erection of mission-plants? Why?
 11. Where does our Church do its mission-work in China?
 12. What has been one of the chief hindrances?
 13. Describe our work in Hankow.
 14. Name at least three other mission-stations.
 15. What were the outstanding characteristics of our pioneer in China, the Rev. E. L. Arndt?
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A Comparative Table of the Religions of the World.* (1924.)

Protestants	172	Million	
Roman Catholic	273	"	
Greek Catholic	120	"	
			<hr/>
<i>Christians</i>			565 Million
Confucianists	301	Million	
Mohammedans	222	"	
Hindus	201	"	
Buddhists	138	"	
Animists	138	"	
Shintoists	25	"	
Jews	12	"	
Miscellaneous	15	"	
			<hr/>
<i>Non-Christians</i>			1,052 "
			<hr/>
<i>Total</i>			1,617 Million

* D. Martin Schlunk, *Die Weltmission des Christentums*, p. 221.

Comparative Table of the Foreign Missions of the American Lutheran Church.*

<i>Synod</i>	<i>Field</i>	<i>Founded</i>	<i>Workers</i> <i>Foreign † Native †</i>		<i>Baptized Members</i>
United Lutheran Church	Madras, India	1843	65	3,639	140,462
	Liberia, Africa	1860	32	29	300
	Kyushu-Hondo, Japan	1893	41	45	1,825
Ohio	Shantung, China	1925	19	160	2,423
Iowa	Madras, India	1912	28	265	5,203
Augustana	New Guinea	1886	105	703	10,796
	Honan, China	1905	21	100	1,608
Norwegian Lutheran Church	Tanganyika, Africa	1922	18	2	—
	Madagascar	1893	48	221	6,197
	Honan-Hupeh, China	1890	129	—	6,890
Missouri	Natal-Zululand, Africa	1844	19	94	7,307
	Travancore, Madras, India ..	1895	75	287	5,769
	Hupei-Szechwan, China ..	1913	13	53	600

* Taken from the *Lutheran World Almanac* for 1930.

† These columns include both male and female workers.

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